UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

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Unity magazine is a handbook of Christian healing and Christian living.

The purpose of Unity is not to found a new sect, but to give the people a practical application of what they already have through their church affiliations. Unity stands independent as an exponent of Practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life. The teachings of Unity explain the action of mind, the connecting link between God and man. They explain how mind affects the body, producing discord or harmony, sickness or health; how it brings man into the understanding of divine law, harmony, health, and peace, here and now.

Unity magazine is also the organ of the Society of Silent Unity, an organization through which an immense amount of help is being extended to suffering humanity everywhere. No matter how desperate a case may be, the Society of Silent Unity will take it.

Believing in the innate honesty and justice of all men and women, Silent Unity has made no demand for money, no charge against any one, in the more than thirty years of its existence. It receives voluntary offerings for all its ministrations.

If you or your friends are sick or unhappy, in poverty or financial difficulties, or in trouble of any kind, write or telegraph to this Society, and you will be given its ministry at once. All correspondence is confidential.

Send all requests for help to *Society of Silent Unity*, 917 Tracy, Kansas City, Mo.

MY SOUL

INEZ RUSSELL

Awake my soul, awake!
Stir in thy chrysalis.
The light of understanding breaks,
And deep within thy sleeping depths
The Christ Child stirs.
Awake, emerge from out thy brown
cocoon
Of earthy thoughts;
Unfold thy wings and bask
In the warm light of God's own love.
O soul of mine,
Those multicolored wings
Will bear thee where thou wilt,
So hark thee, then, O risen soul,
To that still voice that speaks to thee,
And ever upward in thy flight
Soar on.

CHRIST—OUR RESURRECTION

Extracts from an address given by

CHARLES FILLMORE

AT EASTER we celebrate the anniversary of an event that was of unusual importance to the human family, an event that means more to us, to our happiness and our well-being, than any other event that has ever occurred in the history of the race: that is, the resurrection of the body of a man after it had ceased to function.

The body of Jesus Christ went through a change which has been universally accepted as death, and after that he restored his body to life. That happening is well authenticated, and it is accepted as a historical fact. Others may have accomplished resurrection of their bodies, but the evidence bearing upon such events has not been recorded; it has not been preserved as the evidence of the resurrection of Jesus Christ has been preserved. We have the Gospels, the often reiterated statements of Paul, besides some references in history not authenticated. The historical testimony of the Scripture writers is sufficient to convince any open-minded person that resurrection from the dead was accomplished by Jesus. Then we have His prophecy that he was going to do this very thing. He told his followers over and over again that he must pass through the change called death, in order that he might demonstrate over it, that he might show the whole human race that it is possible for man to overcome death. It is plainly told in the Bible, and it is the foundation of the Christian religion, that the human race was born not to die, that death was the result of transgression of the law. We have fallen short of the law that was implanted in us in the very beginning, the law that we should continue to live without decomposition of our bodies.

The claim of eternal life in some future state

after death of the body is not sustained by the Scriptures. The garden in which the first man was put represents the universal elemental forces of being, which were given us to use in perpetuating our existence. This perpetuation of existence in the body is a problem that every one of us has to meet. Jesus called it attaining eternal life.

Man is, in his highest, an identity in the universal mind. It is man's greatest work to prove the problem of continuous existence in his identity as an expression of infinite mind. It is quite evident that we have not succeeded in carrying out the divine plan of life without death. Our ideals have been greater than our demonstrations. Where have we fallen short? We have fallen short in not following the divine law. The law has not been fulfilled and our bodies have entered into death and decomposition, in consequence.

We can fulfill the law by following the unerring Way-shower, the one who himself fulfilled the law, Jesus Christ. The race has fallen below the standard set for it by Divine Mind. We must get back to the level where we belong in the great creative plan. We have fallen asleep; this sleep is called the Adam dream. "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee."

The great question with us is: Can all of us awaken, and what will that awakening be? Will it be to better understanding of the law after we have died; that is, after we have gone through the change called death and have come out into a problematical spiritual life. Is that the teaching, the scientific import of Christianity? No, it is not. Jesus said nothing about there being a spiritual life after death. He said, "Follow me; and leave the dead to bury their own dead." That means that we must become alive here and now. Does that exclude the people who have passed through death? No, they will be resurrected through incarnation, until

they learn the law of continuous existence in their bodies.

Job asks: "If a man die, shall he live *again?*" That is, if he has fallen short of the attainment of eternal life in his body, will he have another chance? Certainly. If a man dies he can reincarnate. But how about going off to a spirit place after he dies? There is no truth in such a notion. That presumption is built upon hope of a future life, without understanding of its character. "Hope springs eternal in the human breast," and we are hoping, praying, and trusting that death of the body does not end our existence. But we are not getting right down to the facts. The facts are: We have within us the capacity, the power, to continue living right here where we are. In other words, we must work out our problems where all the elements necessary to their success exist. How do I know what I should be if I were to die, if I were to leave my body? How do I know what kind of body I should have? This is the only body of which I know. We are hoping that God will work out our problem for us. The evidence of every man's existence goes to prove that man gets only what he earns. God gives us eternal life when we have sought and found the law of continuous living.

We all want to live the continuous life. Some people teach that we shall be very happy after we die. If we believe that, why don't we all die as soon as possible? We try to make ourselves think that we shall be happy after death, but nobody wants that kind of happiness, because it is not true that we shall be any happier after death than we are now. The truth is that we must attain happiness. Happiness is not dependent on environment; it is a state of mind.

The big problem in the mind of every thinking man and woman is death. It is not a pleasant subject to discuss but we all think about it and dread it, prepare

for it and yet struggle against it. We pay our good money for drugs, trying to obtain health; yet nobody is absolutely healthy. If we were perfectly healthy under divine law we should never think about dying. It has been found by scientific research that continuous life is innate in every person; that the very cells of every human organism have in them the capacity to live continuously. Years ago a Chicago scientist cut tissue from a chicken's heart and placed it in a laboratory, under conditions ideal for its continued existence. The tissue was fed and cleansed regularly. At last report it had flourished for about fifteen years; the cells had multiplied enormously and were still vigorous. The experiment is proving that under right conditions animal cells will live continuously.

Cleansing (denial) and feeding (affirmation) are processes that go on automatically in the mind of man. If we would let infinite Spirit pursue its harmonious course in us, and cease our interference, we should prove the natural continuity of life in the human organism. It would no longer be necessary for us to die, to reincarnate, and to experience continual repetitions of life and death. Jesus said, speaking of his life: "I have power to lay it down, and I have power to take it again." He attained dominion over the disorganizing thoughts that destroy the unity of life in our race thought and he unified his life with universal life. We all can do this, and we must do it before we can enter into that place of serenity and satisfaction called by Jesus the kingdom of the heavens.

We say that God is Spirit. Spirit is life, love, substance, intelligence. Jesus said that God is Spirit and that the kingdom of God is within each person. The kingdom of Spirit, the kingdom of life, is within me. I must find how that life works in my consciousness. My body is a part of my consciousness, and a very important part; consequently my body must be raised out of

death thoughts into life thoughts so completely that no thought of death will remain in even one cell.

How about the on-creeping of the race thought of old age with its failing powers? This is to be denied as error and evil.

When the body begins to get worn and old we think of it as a worn garment. That is error. The body is essentially perfect. Jesus put life into his body by denying the race belief in heredity and affirming his unity with the Father. "One is your Father, *even* he who is in heaven." His body was quickened; the activities of the cells were raised until he was illumined. He was transformed in his mind and his organism responded; life found in him a conscious kingdom. Such is the expression of more abundant life.

Learn to conceive of your body as a living, breathing, thinking dynamo which you (the I AM) are running as you would run an automobile. Electricity is the universal motor energy of the body. The source of electricity is God life. When we think God life we generate electric and magnetic currents in our bodies. By these currents the food that we eat is digested and the coarser elements of the organism are supplied with energy. With our every thought we are affecting this human dynamo. We can slow it down or speed it with thought. "As he thinketh in his heart [motor center], so *is* he" (A. V.).

The secret of demonstrating eternal life, the secret of resurrecting the body, is to know the law and to conform to it in thought, because thought is the directive power of these tremendous facts. Physical science is fast catching up with Jesus in discovering the realities of soul and mind. Professor Henri, of France, says: "Religion was right, there is a soul." We must discover our souls. When we do this we shall find soul to be another name for thinking mind directing the body machinery. The resurrection of the body depends upon

the understanding and the application of simple dynamic laws intelligently directed.

How shall we follow Jesus in the resurrection? By unifying ourselves with him. As he overcame, so we must overcome. It is wonderfully helpful to lay hold of a hand that will help us out of the deep water of sense consciousness. Jesus Christ, through his demonstration over negative thoughts, overcame legions of error thoughts that infest the race consciousness. We may call them thought complexes, but to all intents and purposes they are demons to us. Jesus cast out many demons. We must overcome these complexes in ourselves—cast them out. These complexes are built up in us through wrong thinking, feeling, desiring, and acting. This complex is called life.

Life is a crazy patchwork to every one who does not know the life pattern designed by God for every man. When one does not seek in right ways for his life pattern, he has trials and tragedies and in his ignorance he lays them to God.

Compare the life force in your organism to the electricity in the wires in the house where you dwell. You are the electrician and you have crossed your wires. What is the result? Fire! decomposition, destruction of substance (cell life). God did not send this result of your ignorance upon you. He gave you an opportunity to use his life and substance and you did not ask to know his law. Get acquainted with the kingdom of God within you—your subconsciousness. Your subconscious knows a great deal more than your conscious mind. It has stored up the experience of the many lives that you have lived, and you can have access to all this accumulated experience. This discovery of a great storehouse of experience is the beginning of your resurrection. Jesus had to begin there before he could resurrect his body; and we follow him. He prayed often to the Father within. If we do not follow Jesus in the resurrection,

there will be poured out upon us the stored-up vials of both good and evil in the subconscious. If we are living in the dead, the negative side of life, they seem to be vials of wrath. But if we are living on the spiritual side, if we know that there is only one life, God life; that there is only one intelligence, God intelligence; that Christ is the only demonstrator of God intelligence—if we know these things and live in conformity with that knowledge, the outpouring of these vials will be a great joy to us, instead of sorrow. All pain, sorrow, and even death will be wiped away and we shall understand what it is to live with Christ in his kingdom.

I have compared the life in our bodies to electricity; Jesus gave almost the same illustration in the parable of the vine and the branch. "I am the vine, ye are the branches . . . Herein is my Father glorified." The Father is the universal intelligence, and Christ is the cable that conducts this intelligence to man. A power house sends its energy over great cables and branch lines conduct the power to the distributing units. So with man. Every one of us has access to the great life cable, Christ. We are the branch lines. We make contact with the great universal cable, Christ, in prayer and in meditation, but to live aright we must draw upon this great source continually according to its law. If our cables and wires are not insulated, protected by right thinking, our life electricity is dissipated. To have eternal life, we must conserve that energy, get within ourselves and observe the divine law, make a covenant, make ourselves a unit with Jesus in resurrecting, lifting up, and harmoniously directing the dynamic forces of our being.

Without Christ we cannot demonstrate the perfect life. The race thought in which we are cast is so strong, we are so much involved in what our neighbors are thinking, that unaided we cannot make union with the inner spiritual mind of Being. We have lost contact

with creative mind. The contact is regained through Christ and in this he is our Savior. That is why we must believe in eternal life. Do not look to some outside God for salvation. We have to be saved by the Christ in ourselves, just as Jesus was saved by the Christ in himself. Jesus is our Elder Brother, the forerunner and demonstrator of the resurrection of the whole race out of death into life. We must with him recognize that God is the source of our life, the spirit of our life. God is our intelligence. We must acknowledge God, acknowledge him as our indwelling spirit of wisdom and love. We must with Jesus acknowledge that God is good and that there is no reality in anything but good in us and in all men. God is the source of our prosperity. God is the only source of happiness and joy. The kingdom of God is within us, not outside. "Lo, the kingdom of God is within you."

AWAKENING

I. O. S.

Soft voice of spring floats over all the land,
The fresh wind blows the clouds along the hills;
Clear songs of homing birds rise through the dawn;
New life in buds, new life in purling rills.

Your heart, my heart, awakes and sings anew;
Sings with the stars in upward depths serene;
Sings with the warmth of northward creeping suns;
Sings with the meadows, bursting into green.

The light of Easter lilies through the world
Is borne from soul to soul who keeps the tryst,
And, alleluia! rings exultingly;
Behold, I am the Living One, the Christ!

There hath not failed one word of all his good promise.—*I Kings.*

CHOOSE YOU THIS DAY

ARTHUR P. BUCK

EACH person makes his own world—his own heaven and his own earth. Ann Whitcomb Fairfield beautifully expresses the thought, in this way: "The cause of your joys and your sorrows is neither the events that occur in your life, nor the people with whom you associate. The cause is your attitude of mind concerning the circumstances that surround you, and your feelings toward your friends and your foes."

Riding across the prairie one day, tired and thirsty, astride a pony that was weary and dry, I topped a ridge where, if the conditions were as they had been years before, I should find a few green trees shading a pool. Instead, I found a lone cottonwood, with its bark peeled away, most of its branches broken off, and its huge trunk whitened almost to the color of the bleaching bison's skull beneath—mute testimony that the depression that once had been a welcome pool had long since gone dry. A few miles from this place a farmer had stuck into the moist earth, by the side of the well from which he drew water for his team, a cottonwood sprout which he had cut for a whip. The sprout had taken root and had become a tree that shaded the yard in summer.

In one scene a cottonwood tree pictures desolation and death, and in the other a sprout cut from the same kind of tree has grown to symbolize companionship and life. The contrast results from the absence in the one case, and the continued presence in the other, of water. Though the sprout was removed from its original place, the life in its organism continued to manifest. Does not that fact carry at least a humble hint of the glorious resurrection that the Master so successfully demonstrated?

Let us look at another picture: When the lawgiver, Moses, was fleeing from Egypt to the plains of Midian, probably the last objects that he saw in the land from which he was departing were the peaks of the ancient pyramids that stand there on the edge of the desert today. They were not new even then. Four hundred years previously, when Joseph, a lonely, homesick boy, had come into Egypt, those mighty pyramids had been keeping vigil there. Years and years before that, Abraham and his young wife had made a pilgrimage to Egypt and their wondering eyes had looked upon those mighty monuments of stone that had already stood the greater part of a thousand years.

But, before Abraham was, before the first stone of the first great pyramid was set in its place, a redwood tree on the Pacific slope of North America was spreading its branches and pushing its trunk straight up into God's sunlight, and that tree, still growing, stands today, a mighty giant in Sequoia National Park*. This tree might truthfully say: "Before Abraham was born, I am." The Master advises us to consider the lilies and to learn a lesson of confidence from them. I say: Consider the trees, get from them a message of never-failing life. While the vegetable kingdom demonstrates life through thousands of years in one continuous habitat, man, after a few short years, is content to surrender a body temple that is built for a sanctuary of God!

In our first picture we presented a symbol of death; in each of the others, continuity of life. In the 13th chapter of Deuteronomy Moses presents another such contrast, and a choice:

> See, I have set before thee this day life and good, death and evil. . . . I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life.

He includes in his choice skill, health, knowledge, and prosperity:

And Jehovah thy God will make thee plenteous in all the works of thy hand [skill], in the fruit of thy body [health], and in the fruit of thy cattle [conscious thoughts, knowledge], and in the fruit of thy ground [substance], for good: . . . if thou shalt obey the voice of Jehovah thy God . . . if thou turn unto Jehovah thy God with all thy heart, and with all thy soul. For this commandment which I command thee this day, it is not too hard for thee, neither is it far off. It is not in heaven . . . Neither is it beyond the sea . . . But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

This same choice is before you and me today. Mindful of this fact, let us consider the selection which we are privileged to make. Is it not wonderful to contemplate God's love, which in all its divine fullness may be enjoyed by every man, woman, and child in the universe? For God *is* love, and therefore it is his nature to love, just as surely as it is the nature of the sun to shine. God loves for the very joy of loving, and, like the sun, his love falls with equally powerful radiation upon every one of us, regardless of wealth, station, or conduct—upon peasant and king, beggar and banker, felon and priest.

Is there any assurance that God has forgiven all our sins? The Psalmist says:

Jehovah . . . forgiveth all thine iniquities . . .
As far as the east is from the west,
So far hath he removed our transgressions from us.

The Psalmist does not say that he *will* forgive, but that he *forgiveth;* not that he *will* remove our transgressions, but that he *hath* removed our transgressions. Isaiah the prophet writes: "Before they call, I will answer; and while they are yet speaking, I will hear . . . saith Jehovah."

Have we not before us the wonderful truth that he has also cleansed and healed us of all our diseases? "Jehovah . . . healeth all thy diseases," declares the Psalmist, and this assertion immediately follows the

statement that he "forgiveth all thine iniquities." Jesus said to the man sick of the palsy: "Son, be of good cheer; thy sins are forgiven." Then when he noted that the scribes objected to his making such an announcement, he asked: "Wherefore think ye evil in your hearts? For which is easier, to say, Thy sins are forgiven; or to say, Arise, and walk?" To him there was no distinction between the forgiveness of sin (or the assurance or realization that it had been forgiven) and the healing of the disease. On another occasion he referred to the close relation between sin and disease, for he advised his patient: "Sin no more, lest a worse thing befall thee." The Scriptures define death as "the wages of sin." Sickness is just a partial payment on the "wages" that sin finally pays. Sin is not necessarily wickedness, or willful misdeeds; it is sometimes defined as meaning, "missing the mark." An entire missing of the mark brings the full wages, death; a partial missing the mark brings a partial payment of the same wages, and this partial payment we know as sickness, poverty, and disease.

But if God loves all men equally well, if he has forgiven all their sins, and has therefore healed all their diseases, why is there such an apparent lack of divine love in the lives of men? Why is there such an appearance of sin, disease, poverty, and suffering? Wherein has man failed?

After a war in Africa Queen Victoria issued, to all her subjects in Africa who were loyal to the British arms, a royal decree proclaiming full pardon for all crimes wherever or whenever committed. South Africa had become a refuge for British subjects who had committed misdeeds at home for which they dared not face trial and sentence. Every one of these persons was fully and freely forgiven by that decree but, to enjoy the benefits thereof, it was necessary for each one to register with the proper officer the fact that he thereby availed himself of the

pardon already granted, and to name the offense for which he claimed pardon.

In the Scriptures we find a provision that corresponds to this required registration. In no other place are the directions so full, for him who would follow Jesus in the regeneration, as in the wonderful declaration of principles that we know as the Sermon on the Mount. The Teacher begins that discourse with a blessing. He points out that it is necessary for us, before approaching the altar, to become reconciled to any brother having aught against us. In his prayer, "Forgive us our debts, as we also have forgiven," he shows clearly the reason why the reconciliation must be made. The reason lies in the words, "as we also have forgiven." He advises, "Agree with thine adversary quickly, while thou art with him in the way;" he suggests that the deed begins with the thought, that "every one who is angry with his brother shall be in danger," and that "every one that looketh . . . to lust . . . hath committed adultery . . . already." He brings out the necessity for loving God with all one's heart, and one's neighbor as oneself. He reaches the climax and the supreme test of the whole matter by declaring:

> But I say unto you, Love your enemies, and pray for them that persecute you; . . . for he [the Father] maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. . . . Ye therefore shall be perfect, as your heavenly Father is perfect.

We know that God loves all men equally (even as "he maketh his sun to rise on the evil and the good"); that he has forgiven all their sins ("As far as the east is from the west, so far hath he removed our transgressions"); that the forgiveness of sin and the healing of disease are one and the same, and that therefore he has cleansed, healed, and made each whole ("Who healeth all thy diseases"). Recorded in the Master's Sermon on the Mount we have the exact terms by which

we may formally claim divine protection and avail ourselves of the royal proclamation whose offered amnesty includes love, life, health, and prosperity. These terms include: first, our realization of our heritage—"Ye are the salt of the earth; . . . the light of the world"—and, second in order but of supreme importance, our obligation to forgive. Forgive whom, and how much, and how often? We should forgive every one that we have aught against, all that we have against him, "until seventy times seven;" forgive until we find ourselves loving our enemies and praying for those who persecute us. Let us forgive every one as fully and as freely as we hope to be forgiven, and go right on beyond that till we love our enemies as ourselves and can find it in our hearts to say to the persecutors who would crucify us as the Jews crucified the Master: "Father, forgive them."

There is a means whereby we may realize perfect harmony, health, and peace, no matter what may now trouble us—whether the disease be of mind, body, finance, or environment. It is a sure remedy if we will take the prescription faithfully all the way to the place where forgiveness transcends itself into an outpouring of such a love as would bless and prosper our enemies. The formula, moreover, is simple and direct:

> Sit for half an hour every night . . . and mentally forgive every one against whom you have any ill will or antipathy. If you fear, if you are prejudiced against even an animal, mentally ask forgiveness of it, and send it thoughts of love. If you have accused any one of injustice, if you have talked about any one unkindly, if you have criticized or gossiped about any one, withdraw the error words by asking that one in the silence to forgive you. . . . See everybody and everything as they really are—*as pure Spirit*—and send them your strongest thoughts of love. Do not go to bed any night feeling that you have an enemy in the world.

Let us choose this day—not one day only, but each and every day—to be charged with such a consciousness

of life, love, peace, and prosperity that loving our enemies and praying for them that persecute us will be as easy as loving the sunshine and the roses. Then we shall have neither enemies nor persecutors.

*(Data taken from pamphlet issued by U. S. government.)

HOLD TO CHRIST ONLY

If we want the Father within, which is the Christ, to manifest himself as all things through us, we must learn to keep the mortal of us still—to still all its doubts and fears and false beliefs—and to hold rigidly to the "Christ only." In his name we may speak the words of healing, of peace, and of deliverance to others, but as Jesus said of himself, so we must also say of ourselves: "Of mine own self [that is, of the mortal], I can do nothing; the Father in me, he doeth the works." He is the ever present power to overcome all things—sickness, weakness, ignorance, or whatever they may be. We claim this power, or bring it into our consciousness where it is of practical use, by declaring over and over again that it is ours already. Saying, and trying to realize what we are saying, "Christ is my wisdom, hence I know truth," will in a short time make us understand spiritual things better than months of study will do. Saying, "Christ is my strength, I cannot be weak or frail," will make us strong enough for any emergency.

Remember, we do not begin by feeling these things at first, but by earnestly and faithfully saying them and acting as though they were so—and this is the faith which brings the power into manifestation.—*H. Emilie Cady.*

The Metaphysical Digest page of Weekly Unity offers us the opportunity of watching the progress that teachers of metaphysics and of spiritual healing are making in other parts of the world.

UNDERSTANDING

CHARLES FILLMORE

REFERENCE to the dictionary shows the words wisdom, understanding, knowledge, and intelligence to be so closely related that their definitions overlap in a most confusing way. The words differ in meaning, but various writers on the mind and its faculties have given definitions of these words in terms that directly oppose the definitions of other writers. There are two schools of writers on metaphysical subjects, and their definitions are likely to confuse a student unless he knows to which class the writer belongs. First are those who handle the mind and its faculties from an intellectual standpoint, among whom may be mentioned Kant, Hegel, Mill, Schopenhauer, and Sir William Hamilton. The other school includes all the great company of religious authors who have discerned that Spirit and soul are the causing factors of the mind. Compilers of the dictionary have consulted the former class for their definitions, and we have in consequence an inadequate set of terms to express the deep things of the mind. Even Christian metaphysicians who belong in the second classification have no clear understanding of the two great realms of mind: first, that in which pure ideas and pure logic rule; and second, the realm in which the thoughts and the actions of the mind are concerned with reason and the relation of ideas in the outer world. It is only in the last half century that large numbers of Christians have discerned that Jesus taught a metaphysical science.

Poets are natural mystics and metaphysicians, and in their writings we find the safest definitions of the names used to represent the actions of the mind. Poets nearly always make the proper distinction between wisdom and understanding. Tennyson says, "Knowledge comes, but wisdom lingers." Spiritual discernment al-

ways places wisdom above the other faculties of mind and reveals that knowledge and intelligence are auxiliary to understanding. Intellectual understanding comes first in the soul's development, then a deeper understanding of principles follows, until the whole man ripens into wisdom.

> 'Tis the sunset of life gives me mystical lore,
> And coming events cast their shadows before.

The writings of the Hebrew prophets are good examples of original inspiration, which is wisdom. Solomon was famous for his wisdom. Jehovah appeared to him in a dream and said: "Ask what I shall give thee." Solomon replied: "Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil." Pleased because Solomon had asked for wisdom instead of riches and honor, the Lord said:

> Behold, I have done according to thy word; lo I have given thee a wise and an understanding heart . . . And I have also given thee that which thou hast not asked, both riches and honor . . . And Solomon awoke; and, behold, it was a dream.

It was after this occurrence that two women appealed to Solomon to decide which of them really was the mother of the child that they both claimed.

> And the king said, Fetch me a sword. . . . And the king said, Divide the living child in two, and give half to the one, and half to the other. Then spake the woman whose the living child was unto the king, for her heart yearned over her son, and she said, Oh, my lord, give her the living child, and in no wise slay it. But the other said, It shall be neither mine nor thine; divide it. Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof. And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do justice.

The foregoing is a fine example of intuitive knowing. Instead of the usual taking of testimony and the various methods of proving the case by witnesses, Solomon appealed directly to the heart and got the truth quickly. No amount of exoteric testimony would have accomplished what the appeal to the heart brought forth at once.

Although it is sometimes difficult to determine between pure knowing and the quick perception of the intellect, the decision can always be made truly, based upon the presence of the affectional nature.

That there is in man a knowing capacity transcending intellectual knowledge is no secret. Nearly every one has at some time touched this hidden wisdom and has been more or less astonished at its revelations. It certainly is a most startling experience to find ourselves giving forth logical thoughts and words without preparation or forethought, because we nearly always arrive at our conclusions through a process of reasoning. However, the reasoning process is often so swift that we are likely to think that it is true inspiration, especially when we have received either the reflected uplift of other wise ones or the baptism of the Holy Spirit. This quickening of the intellect is the John the Baptist or intellectual illumination that precedes the awakening of the ideal, the Christ understanding. Some Truth students become so enamored of the revelations which they receive through the head that they fail to go on to the unfoldment of the one who baptizes in "Holy Spirit and in fire." The Old Testament writers had a certain understanding of the first and the second opening of the mind to spiritual truth; for example, Isaiah said:

> The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God.

Elijah had intellectual illumination, and the Israelites were taught that he would come again as a fore-

runner of the Messiah. Jesus said that Elijah had come again in the personality of John the Baptist:

> I say unto you, that Elijah is come already, and they knew him not . . . Then understood the disciples that he spake unto them of John the Baptist.

The history of the Israelites is a sort of moving picture of man's soul and body development. When we understand the psychology of the different scenes we know what we have passed through or will pass through in our journey from sense to soul.

Intellectual understanding of Truth, as given in the first baptism, is a tremendous step in advance of sense consciousness, and its possession brings a temptation to use for selfish ends the wisdom and the power thereby revealed. When Jesus received this baptism he was "led up of the Spirit into the wilderness to be tempted of the devil" (personal ego).

But Jesus knew that the illumination of the personal is not the fulfillment of the law and he rejected every temptation to use his understanding for selfish ends.

Unless the disciple is very meek he will find the mortal ego strongly asserting its arguments for the application of the power of Spirit to personal needs. The god of mammon is bidding high for souls that have received the baptism of Spirit, and many sell out, but their end is dust and ashes. No man can serve two masters; one cannot serve both God and mammon.

When we discover in ourselves a flow of thought that seems to have been evolved independent of the reasoning process, we are often puzzled about its origin and its safety as a guide. In its beginnings this seemingly strange source of knowledge is often turned aside as a daydream; again it seems a distant voice, an echo of something that we have heard and forgotten. One should give attention to this unusual and usually faint whispering of Spirit in man. It is not of the intellect

and it does not originate in the head brain. It is the development, in man, of a greater capacity to know himself and to understand the purpose of creation. The Bible gives many examples of the awakening of this brain of the heart, in seers, in lawgivers, and in prophets. It is accredited as coming from the heart. The nature of the process is not explained; one who is in the devotional stage of unfoldment need not know all the complex movements of the mind in order to get the message of the Lord. It is enough to know that the understanding is opened in both head and heart when man gives himself wholly to the Lord.

This relation of head and heart is illustrated in the lives of John the Baptist and Jesus. They were cousins; the understanding of the head bears a close relation to the wisdom of the heart. They both received the baptism of Spirit, John preceding Jesus and baptizing him. Here the natural order of spiritual illumination is illustrated. Man receives first an intellectual understanding of Truth which he transmits to his heart, where love is awakened. The Lord reveals to him that the faculty of love is the greatest of all the powers of man and that head knowledge must decrease as heart understanding increases.

However, we should remember that none of the faculties is eliminated in the regeneration. Among the disciples of Jesus, Thomas typifies the head, representing reason and intellectual perception. Jesus did not ignore Thomas' demand for physical evidence of his identity but respected it. He convinced Thomas by corporal evidence that there had been a body resurrection; that he was living, not in a psychical or ghost body, but in the same body that had been crucified.

Jesus plainly taught that he had attained control of the life in the body and could take it up or lay it down. We may construe the death and the resurrection of Jesus in various ways, many of them fanciful and allegori-

cally far removed from practical life, but the fact remains that there is good historical evidence of the physical reality of the resurrection in its minutest detail.

Spiritual understanding shows us that the resurrection of the body from death is not to be confined to Jesus but is for all men who comprehend Truth and apply it as Jesus applied it. He had the consciousness of the new flood of life, which comes to all who open their minds and their bodies to the living Word of God, and he knew that it would raise the atomic vibration of his organism above the disintegrating thought currents of the earth and thus would save his flesh from corruption.

When Jesus told the Jews what he discerned, they said that he was crazy ("hath a demon"). One who teaches and practices the higher understanding and reality of man's relation to the creative law is not sane —from the viewpoint of mortal man.

When the higher understanding in Jesus proclaimed, "Verily, verily, I say unto you, If a man keep my word, he shall never see death," they took up stones to cast at him. This startling claim of the power of the word of Truth to save one from death is beyond all human reason, and it is resented by the material thoughts, which are as hard as rocks.

Jesus did not let the limited race thought about man keep him from doing the works of Spirit. He knew that the light of Truth had arisen in his consciousness and he was not afraid to affirm it. He went right ahead healing the sick and teaching the truth as he saw it, regardless of the traditions of the Hebrew fathers, Abraham, Isaac, and Jacob. He kept the light shining in his consciousness by being loyal to it and by making for himself the highest statements of Truth that he could conceive. The Christ mind speaking in him said: "I am the light of the world."

Spiritual understanding is developed in a multitude

of ways; no two persons have exactly the same experience. One may be a Paul, to whom the light comes in a blinding flash, while to another the light may come gently and harmoniously. The sudden breaking forth of the light indicates the existence of stored up reservoirs of spiritual experiences, gained from previous lives. Jesus saw that Paul had a spiritual capacity which, turned into right channels, would do great good; so he took some pains to awaken in Paul the true light and thereby restrain the destructive zeal that possessed him. "He is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel."

The spiritual nature develops in man as the other attributes of his character develop. "As he thinketh within himself, so is he," is the statement of the law that has no exceptions. Man develops the capacity to do that which he sets out to do. If one makes no start he never goes.

> In idle wishes fools supinely stay;
> Be there a will, then wisdom finds a way.

No one ever attained spiritual consciousness without striving for it. The first step is to ask. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Prayer is one form of asking, seeking, and knocking. Then make your mind receptive to the higher understanding, through silent meditations and affirmations of Truth. The earnest desire to understand spiritual things will open the way and revelations within and without will follow. In Daniel 10:12 it is written:

> Fear not, Daniel; for from the first day that thou didst set thy heart to understand, and to humble thyself before thy God, thy words were heard: and I am come for thy words' sake.

Daniel humbled himself in the presence of the universal Mind, and thereby opened his understanding and

made himself receptive to the cosmic consciousness. Daniel and his companions were superior in wisdom and understanding to all the native magicians and seers in the whole Babylonian realm. The Scriptures say that God gave Daniel knowledge and skill in all learning and wisdom, and "Daniel had understanding in all visions and dreams." Cultivate purity of mind and body, and you will open the way for the higher thoughts, as did Daniel. He "purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself."

Spiritual understanding is developed in the feminine realm of the soul. This development is pictured in Acts 16:14: "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened."

Thyatira means "burning incense;" it represents the intense desire of the soul for the higher expressions of life. When this inner urge comes forth with power (seller of purple), the Lord opens the heart and we receive the heavenly message, like the disciples who said one to another: "Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?"

Wisdom consisteth not in knowing many things, nor even in knowing them thoroughly; but in choosing and in following what conduces the most certainly to our lasting happiness and true glory.—*Landor.*

Knowledge dwells in heads replete with thoughts of other men, wisdom in minds attentive to their own.—*Cowper.*

She [knowledge] is earthly of the mind, but wisdom heavenly of the soul.—*Tennyson.*

Create in me a clean heart, O God;
And renew a right spirit within me.
—*Psalms 51:10.*

For wisdom shall enter into thy heart,
And knowledge shall be pleasant unto thy soul.
—*Proverbs 2:10.*

But the path of the righteous is as the dawning light,
That shineth more and more unto the perfect day.
—*Proverbs 4:18.*

A tranquil heart is the life of the flesh;
But envy is the rottenness of the bones.
—*Proverbs 14:30.*

My son, forget not my law;
But let thy heart keep my commandments.
—*Proverbs 3:1.*

Trust in Jehovah with all thy heart,
And lean not upon thine own understanding:
In all thy ways acknowledge him,
And he will direct thy paths.
—*Proverbs 3:5, 6.*

Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the gaining of it is better than the gaining
of silver,
And the profit thereof than fine gold.
She is more precious than rubies:
And none of the things thou canst desire are
to be compared unto her.
Length of days is in her right hand;
In her left hand are riches and honor.
Her ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to them that lay hold upon her:
And happy is every one that retaineth her.
Jehovah by wisdom founded the earth;
By understanding he established the heavens.
—*Proverbs 3:13-19.*

Those who never build air castles never build any castles, and those who never dream of wondrous things never attain to them.—*William S. Eldredge.*

FOLLOWING JESUS IN THE REGENERATION

Unity readers are asking instructions for the development, under the Jesus Christ plan, of the twelve fundamental faculties of man as symbolized by the twelve apostles. The following is the outline of a lesson on the faculty, understanding, as taught by Cora G. Dedrick in her classes at Unity headquarters. These lessons are based on the interpretation given in Charles Fillmore's book, "Christian Healing."

FOR AGES the soul of man, imprisoned in shackles of sense consciousness, has intensely desired a higher and a better life than that which is compassed by the five senses. The struggling soul has craved an understanding heart, has prayed, above all things, to be led out of the darkness and the wilderness of the five-sense man into a new life, into something worth while. For ages the only answer to this craving has been the hope of heaven after death, with the proviso that one must accept the worm-of-the-dust theory and bow to pain and suffering as conditions placed upon him by God.

By meditation and by the innate logic of his mind, which is really a process of cleaning the windows of his mind so that he continually sees a little more clearly, man has become conscious of his unity with the great source of almightiness, and has learned that through this unity he may be led into the light here and now. In other words, divine understanding is today awaking in the heart of man.

Solomon, the wise king, said, "Incline thine ear unto wisdom, and apply thy heart to understanding." For one to incline the ear to wisdom is to bend the mentality toward the universal mind of wisdom until one sets his thoughts into action in a manner that will enable them to move in unison with Divine Mind. Just as the sunflower always keeps its face turned toward the sun, just as the

trailing vine runs toward the light, so the inner forces of the soul must be turned toward the Divine. To apply the heart to understanding means to work diligently and earnestly for the purpose of gaining a knowledge of the laws that govern life, and to strive to operate those laws.

Divine understanding is the perceiving power of the mind. Divine understanding is the *eyes* of its twin faculty, divine will. Divine will is the governing, directing power of the mind. These spiritual faculties operate through the front brain and are represented by the disciples Thomas (understanding) and Matthew (will). These powers working together have the ability to perceive in the invisible realm of thought, and to direct and to bring the inner light from the unmanifest to the manifest world. They connect the inner world of thought with the outer world of manifestation.

In the beginning of spiritual unfoldment divine understanding may seem to be operating in a dim light; to be clouded, indistinct, indecisive. But within each one of us is a spiritual law of light (understanding), which, if we industriously affirm it, will develop in us the power to use the attributes of God and to understand their place and their work in the Deity. Spiritual understanding enables the consciousness to see and to feel spiritually. Spiritual understanding gives clear insight into everything, it remolds the mentality, and inspires the will to direct, to act, and to control.

At the beginning of a new year we often make new resolutions, but we do not always live up to them. What is the stumblingblock? We have been sincere in making the resolutions, but the old mental concepts, formed by limited understanding, resist the new understanding, the new inspiration; they try to hold their ground. This resistance causes a letting down in consciousness. It takes patience, persistence, industry to remold the perceptive and directive powers of the mind. But while the process may be slow, it is sure, if we per-

sist. Our problem is to gather enough energy, power, love, wisdom, and pure light within to enable us to breathe divine liberation into the soul, into the very flesh; to arouse sufficient power to lift up the whole consciousness until we see with an understanding heart.

In these days we hear much about the garden of God; it is a theme for song writers and for poets. The song, "In The Garden," reminds us that Jesus walks with us and talks with us and tells us we are his own. What is this wonderful garden of God where the Christ dwells? Is it a place in the outer world? Have we ever analyzed it scientifically? Do we know just where this garden is? John, Jesus' beloved disciple, tells of his wonderful vision concerning the resurrected Jesus in the garden of God. According to Ferrar Fenton's translation, the passage reads: "He [Jesus] . . . pointed out to me a river of living water, sparkling like crystal, flowing in the center of its broad-way out from the throne of God and of the Lamb; and a tree of life, producing twelve crops, with the river on both sides. Each month yielded its own crop; and the leaves of the tree were for the healing of the nations."

This wonderful garden of God must be the whole body temple, and all the glorious things that John saw there must have been the outpicturing of his spiritualized soul thoughts, for the soul occupies the body temple and even emanates from and surrounds the body. This emanation is called the aura. Jesus symbolizes the indwelling Christ in action.

"He pointed out to me a river of living water, sparkling like crystal, flowing in the center of its broad-way." This river of living water is produced by the flow of spiritual thoughts through the soul. The ebb and the flow of spiritual thinking produce a fine essence of life, which flows through the nerves. This essence of life also courses through the blood. The river flowed "out from the throne of God and of the Lamb." All things come

from the Word, and the throne denotes the establishment of the spiritual Word within the soul, through which authority is given man to exercise power and dominion.

". . . a tree of life, producing twelve crops, with the river on both sides. Each month yielded its own crop; and the leaves of the tree were for the healing of the nations." The picture given in this passage represents the soul's energy and life in the nervous system. There are two great branches to this tree of life: the sympathetic nervous system and the cerebrospinal nervous system. The great ganglia of the sympathetic system regulate the functions of respiration, circulation, and digestion—the nerve centers near the heart and the stomach being the central stations. This nervous system makes us feel joy or sadness, health or illness. The cerebrospinal system is situated in the brain and in the spinal cord, with branches to various parts of the body; it gives us the power to move.

This wonderful tree of life brings forth much fruit, symbolizing the unlimited power of Spirit to increase.

For a regenerative drill in the silence, center the attention just back of the heart and realize that your body temple is the garden of God, that Jesus (the indwelling Christ in action) is standing in the midst, directing and controlling the ebb and flow of your spiritual energies. Hold the thought: *The Christ of God is active in me; the breath of the Almighty gives me understanding. I am transformed by the renewing of my mind.* With the attention centered in the front brain, meditate upon the thought: *Divine understanding is awakened in me. I see spiritually, I feel spiritually, I know spiritually.* Then direct the attention down into the feet, with the prayer: *My feet are placed on the firm rock of divine understanding. My feet are shod in sandals of pure gold. I am governed, guided, and directed by the wisdom and the power of the indwelling Christ.* Then bring the attention back to the heart center and

feel the spiritual flow from head to foot; realize that your whole body temple is the garden of God and that every spiritual center in this garden is imbued with the perfect understanding of Jesus Christ. The Christ of God in the midst of you is mighty to heal, to strengthen, and to uplift.

DIVINE COMPANIONSHIP

Keep certain season for yourself, when you can draw closer to God. . . . Above all, strengthen your inner life with his love. Even when one has lived far from him, one need not fear to approach him with familiar love. Talk to him in prayer of all your weakness, your wants, your troubles, even of the weariness you feel in serving him. You cannot speak too freely or too trustfully to him. He loves the meek and lowly, and is ever ready to talk with them. If you are one of these, let alone all your cleverness and your great things; open your heart and tell him all, then wait and listen to him.

Place yourself before him, so that he may put his own stamp upon you; let your whole being listen in silence for his voice. Such silence to the outer world, to common passions and human thoughts within, is essential if you would hear that voice which calls the soul to die to self and live to God in spirit and in truth.

One must become as little children; there is a lowliness which is far above all greatness. Happy they who find it! To argue, reason, discuss, and decide, is worth little; the thing is to love the one sole Truth and Goodness, and to abide firmly therein. Our minds will wander, but the will should be kept firm.

Try to be calm and cheerful. Be sure that God is the best friend, and that no one comforts as he does. . . . Let him be to you as your second self, and soon that will supplant the first self and lay it altogether aside.—*Fénelon (17th century).*

THE PHYSICS OF THE WORD

BESSIE B. BARKLEY

IN THE minds of many people, science and metaphysics have no connection with each other; but the thinker has no difficulty in perceiving the impossibility of separating the one from the other.

A great deal has been written about the metaphysics of the word, but little has been said of the principles of physics that are inherent in the spoken word. It is impossible to point out even the little that is known about the physics of the word without getting deeply into the realm of metaphysics. But, since there is no absence anywhere of life, intelligence, and spirit, who shall draw the line of demarcation and say, "This is matter; that is spirit"?

If one casts a pebble into the ocean, the ripples made upon the water go out in ever widening circles, until apparently they are stopped and obliterated by the shore. But the movement caused by that cast pebble never really stops. It goes on forever. Not only does the movement go on forever, but also from the moment the pebble is cast, the center of the universe is changed. Perception of this truth must have been in the mind of the poet when he wrote:

> Move but this next atom at thy hand,
> And the whole world shall swing at thy command.

So it is with the spoken word. When the throat, the seat of power, gives impetus to the sound that we recognize as a word, the air is moved in waves analogous to the ripples that are created in the sea when we cast in the pebble. These waves of motion go on and on, to the very confines of the universe. Our word becomes registered forever in the cosmic ethers. The universe can never be the same again. The word has become

eternal. "Heaven and earth shall pass away, but my words shall not pass away."

Just as an engraver can engrave his design lightly or deeply, so we can impress our words in the etheric records lightly or deeply. A child, tracing lightly on a paper with a pencil, makes a faint impression. By retracing, time after time, he makes his impression bolder and bolder, blacker and blacker. So with our prayers, our affirmations, our statements of our conviction of Truth.

"I am life, health, power," said aloud twenty times with all the ardor and the conviction of the soul, will be deeply engraved upon the ether, will be registered firmly forever upon the very fabric of the universe. Said fewer times, and with fainter heart, the words will be registered forever, but with less force, less creative power.

The vibrations caused by the impulse of the word affect all life. They determine what the vibratory rate of all things shall be. They have their influence upon temperature, climate, weather, density, atmospheric pressure, vegetation, temperament, complexion. The physical scientist can demonstrate this fact by the science of physics; the metaphysician divines it from the one Mind.

An understanding of the vibrations of the ether which are caused by the spoken word has made possible the telephone, the telegraph, and the radio. And we are justified in anticipating that even greater wonders will yet be elaborated, based upon this principle of vibration.

Vibrations are creative. A mother hen, sitting upon the eggs, increases the rate of vibration in the eggs, and produces the chicks. Vibrating ether, acting upon matter, creates in substance the soul of the word. Thus the word becomes "flesh," i. e., matter, or substance.

God gave utterance to the words which created the world. His word gave being to his idea which was the

essence of his word. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh, and dwelt among us."

The word, then, was the instrument of Divine Mind for creative purposes; it is the instrument of our minds for the same purposes—the link between mind and substance.

The Jews of ancient times firmly believed in the mystic power in the sounds of names. They were afraid to give motivation to the awful power residing in the name of Jehovah, and that name was not vocalized by them.

Our words stand in the eternal record, and according to the words of Jesus, which in this light show themselves to be thoroughly scientific, by our words, our creations—the real fruits of our lives—we shall meet justification and condemnation.

"And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

The words of Hebrews 11:3 carry more of natural philosophy than is evident at a glance: ". . . the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear."

It is obvious that the idea and the feeling in the idea determine the words; the words give character to the tone of voice. The differences in tone are but the differences in vibration. Words of love are not spoken in an ugly, critical, and unkind voice; words of hatred, inharmony, and violence are not used in tender and caressing tones.

Use a cross, ugly, loud voice in speaking to a dog, and whether you speak in French, Chinese, English, or Hindustani, the dog will run from you. Does he understand your language? Yes; that is to say, he rec-

ognizes the unfriendly character of the vibrations in your words—the symbol in substance of your idea and your feeling.

There are many mysteries in the word, and man as yet knows little about the powers that reside in the mechanism of his speech.

The mind perceives color and shape in words and in tones, but as yet the eye has not developed to the point where it can discern color in words. Or should we say that the ear has not yet developed the ability to *see* color in tones?

Go into a darkened room where heavy, dark curtains shut out all light. Make a small hole in the curtain—not more than an inch and a half in diameter—through which the bright daylight can stream in. Across this aperture make a film of soap suds into which a little glycerin has been poured—a film similar to the film of soapsuds that appears across the bowl of the pipe when one is blowing bubbles. Then talk upon the film, expressing a variety of sentiments, using the words and the tones appropriate to each. You will find that the colors on the film will change with each sentiment. When giving voice to a feeling of melancholy or depression, you will see blue on the film; you will feel blue and you will express blue. If you use the tender and caressing words which you would use in addressing a beloved child, or a little kitten, you will see a beautiful pink.

A device has recently been invented by M. R. Ulrich, a mechanical engineer, of Portland, Oregon, by which the colors of sounds can be projected upon a screen, where the colors arrange themselves in patterns, changing their arrangement and intensity with the music that is played or sung. It is claimed that the device transforms the sound patterns in music into electric current which controls the intensity and the arrangement

of the colors so that they change in harmony with the sounds.

Words may, therefore, be said to possess color, line, and form, and to be potent with all the power that inheres in thought.

"O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out!"

DAILY INVOCATION

EVELYN F. HAMILTON

O Holy Spirit, thou giver of every good and perfect gift, abide in my heart this day. Fill me with thine infinite wisdom and power. Be my unfailing guide and help in every need. Lead me in infinite wisdom and understanding through the problems and the activities of this day, especially (state wherein you need special guidance). Direct me how to employ every moment constructively, that this day may be productive of good. Show me how I may serve thee unfalteringly. Aid me to express the Christ mastership, that all who contact me may be inspired by it. Endow me with infinite love, peace, patience, fortitude, serenity, joy, faith, understanding, health, strength, and endurance.

Warm my heart with love, enlighten my mind with inspiration, and strengthen my will to obey instantly thy divine guidance.

THIS IS GOD

A creed is a rod,
And a crown is of night;
But this thing is God:
To be man with thy might,
To grow straight in the strength of thy spirit,
And live out thy life as the light.

—*Swinburne.*

GOD IS

FAMOUS educator was once asked how she accounted for her success in reclaiming "bad boys." She replied: "I am successful because they are not bad boys." This is an application of the true principle of our being and is the scientific basis for bringing forth in our lives the expression of health, happiness, and supply.

If man were really inherently sinful and corrupt, if he were really ill and depraved and base, then would it not seem a rather hopeless thing to attempt to make him anything else? To most of us it seems that way, and perhaps that "seeming" is one reason why the attempt to heal by such a promise meets with dubious and transient success. But if man really is the son of God, as Christ said, "One is your father, which is in heaven," and as Paul said, "the temple of the living God, as God hath said, I will dwell in them, and walk in them," then despite any appearance of disease or disaster, we may declare the truth and make him free.

The center of all Truth is that *God is*, and that all that truly is, is of God and in God. In making demonstrations of health, or abundance, or supply, for ourselves and others, it is all-important that we become established in this truth. Let appearances take care of themselves for the time. They are like shadows, and when we have removed whatever is between us and the light, they will have vanished. Let us not fight with shadows; instead we shall bring in more light. Let us endeavor to our fullest capacity to understand the scientific truth of the allness of the one Power and Presence.

Patient and long striving after an understanding of the law of healing demonstrates that we attain best results when we begin at the beginning, which is not the appearance, but God!

In all the maze of life that seems to be, this one thing we know: *God is!* Fighting shadows will not

dispel them, but bringing in the light will! So it is with healing. Not by fighting the appearance of disease, but by bringing in the truth that heals, do we accomplish results. "Resist not evil, but overcome evil with good." This is the law.—*Ernest C. Wilson; The Sunlit Way.*

THE WAY TO WORK

There is at least one prominent talent in every normal person. Nearly every one feels an urge, an inclination for some particular kind of work. This urge to a certain kind of work, even if it be not the final work which is your self-expression, you will find will be the experience you require and will at least be the apprenticeship to your life work.

First of all get the right attitude toward your present work. So long as you resent a work or permit yourself to loathe it, you will not make headway.

No matter what condition you find yourself in, there is one opportunity, you may be sure, and that is, that by fulfilling it completely you finish that condition and have earned the right to advancement. Resist, fight conditions, and you become a slave held fast in the meshes, nor will you be free from them until, through a right attitude toward the circumstances in which you are placed, you do faithfully what your hands find to do.—*Richard Lynch.*

EASTER

Now let the heavens be joyful,
Let earth her song begin,
The round world keep high triumph,
And all that is therein;
Let all things seen and unseen
Their notes of gladness blend,
For Christ the Lord is risen,
Our joy that hath no end.

—*From the Greek.*

GRANDMOTHERS' DAY

ALICE L. RUTH

Part I

IT WAS "Grandmothers' day" at Mrs. Merritt's. For several years it had been the custom of certain grandmothers to convene once a year at the home of one of their number for a get-together meeting.

Mrs. Merritt was one of the few, among the number, who maintained their own homes. At the age of seventy-five she resolutely refused to live with any of her children. She was the oldest of the group, as time is counted, but she held the spirit of youth with a firm grip.

The party began at 10:30 in the morning and continued for the rest of the day. Mrs. Sage and Mrs. Bell arrived together, closely followed by Mrs. Sweet, Mrs. Small, Mrs. Bently, and Mrs. Barton. Mrs. Grey and Mrs. Givens came a little later.

A musical program was proposed, and Mrs. Bell and Mrs. Grey took turns at the piano. Beginning with Sunday school hymns, in which most of the women joined, they drifted to marches and two-steps and sentimental songs.

Mrs. Sage and Mrs. Sweet found comfortable rockers at one end of the long living room and enjoyed a quiet chat, suggesting songs occasionally to keep the music going.

Mrs. Bently and Mrs. Barton took out their crochet work and compared patterns. Mrs. Givens and Mrs. Small gave the music their undivided attention.

At one o'clock Mrs. Merritt announced luncheon and ushered her guests into the dining room, which was decorated with ferns, carnations, and calla lilies.

"Three of our number are absent today," Mrs. Merritt observed, as they sat sociably at the table.

"Mrs. Goodale's daughter went to Dalton this morning and left the children with her mother, but Mrs. Goodale said that she would be here for dinner at five if her daughter returned in time," Mrs. Bently stated.

"Mrs. Corbin has gone to Burlington to keep house for her son and his family while his wife is in the East visiting," Mrs. Givens reported.

"I called for Mrs. Grey," said Mrs. Bell, "but her daughter had extra work planned for today, so she stayed to help. She is going to try to be here for dinner. I pity the grandmother who, having reared a family of her own, begins again at fifty to rear her grandchildren."

"It is quite natural for a mother to want to help her daughter," said Mrs. Small, "but I sometimes wonder whether her help is appreciated. Mrs. Grey's daughter has never known the responsibility of caring for her home or her children. She relies upon her mother to meet every emergency and to help her over all the hard places."

"I think," said Mrs. Merritt, "that it is a mistake for parents to break up their homes and live with their children, even though the children urge them to do so."

"You have acted wisely in that respect, Mrs. Merritt," said Mrs. Barton. "I have a beautiful home with my daughter. Both she and her husband urged me to live with them. Their John was a baby at the time, such a sweet little darling that I longed to be with him and to help care for him. So I sold my home and went

to live with them, but many times I have been homesick; for that is their home, not mine. Today you are giving us a charming entertainment, and you consulted no one's convenience, because the home is yours. My daughter, as you know, sometimes entertains my friends—I think she is very sweet about it—but it is not quite like the freedom of one's own home."

"It is usually a fear of living alone," said Mrs. Sage, "that makes a woman decide to live with her children. While Mr. Sage lived he was firm about our staying in our own home, but by myself I hadn't the courage to manage a home—Mr. Sage had always done that. I had never paid bills nor met people in a business way. I couldn't even manage the furnace. I wanted to be taken care of as I had been, so I put all the responsibility on my youngest son and went to live with him. When too late I realized that another's home can never be like one's own. I took my son's little boy, Rodney, to my heart and tried to forget my sorrows. I didn't wish to interfere with the parents' management of the child and I wasn't conscious that I had so interfered, but they accused me of ruining him with indulgence. Then as Rodney has grown older he has become very disrespectful and mischievous. Knowing that I have no authority, he does the naughtiest things in my presence, when his parents are absent. Once I told his mother and she resented it. Another time I felt that his father should know and I told him. Then his mother accused me of making trouble in her family. All this, talked over in Rodney's presence, makes him almost intolerable. His mother can't control him at all and says that they never had any trouble with him until I came. Rodney was only two years old then and they didn't try to control him; they only tried to amuse him. He is eight now.

"I enjoy visiting my other children and I never mention these things to them, for I don't want any family

feuds. I have to make my home with this son, for he controls my finances. I could have been free and peaceful in my own home but I yielded to the thought of fear."

"I must tell you of some of my experiences," said Mrs. Sweet, as the ladies arose from the table; and when all were again seated in the living room, Mrs. Merritt called for the story.

"It seemed at one time," Mrs. Sweet began, "that Mr. Sweet and I should rent our home and live with our son, who is our only child. He has a fine-looking wife, of whom I am quite proud, and three children just as dear as any grandmother's heart could desire. But there was one thing about my daughter-in-law that irritated me to rawness. Instead of calling me 'Mother' in the sweet way that she could and sometimes did, she had a patronizing way of addressing me as 'Grandma.' It is a custom in some isolated localities to speak of Mrs. Jones and Mrs. Johnson, if they chance to be grandmothers, as Grandma Jones and Grandma Johnson. I do not admire the custom. Why should a woman be deprived of her proper name and become a common noun in her community? Then, too, the name that brings a thrill of joy when spoken in the loving tones of those who by birth have the right to say it, falls flat and disappointing when spoken by another. Every time my handsome daughter-in-law said 'Grandma' she looked less handsome to me. I knew that I couldn't be happy with her and I resolved to keep as far away as possible.

"About that time I began to treat myself for love. I prayed for the pure Christ love to fill me and to guide me in every thought, word, and act. I practiced loving everything that I touched and sending love to every one that I saw or thought about; often I declared, 'I am love,' and tried to realize the truth of it. This straightened out many tangles for me and when I saw my

daughter-in-law some months later, she looked so good and seemed so dear that my whole heart responded to her greeting. I don't believe she once called me 'Grandma;' if she did, I didn't notice it.

"I am sure, Mrs. Sage, that you can use similar treatment effectively in correcting troubles in your son's family."

"I have prayed over the situation many times," Mrs. Sage replied, "but I haven't mastered it."

"I believe that there is a right way to pray and all of us haven't learned about it yet," commented Mrs. Merritt. "I have prayed for many things that never came to pass. It is only when I make a strong resolution and declare, 'Father, thou art with me in this,' that I win.

"That is just what I did five years ago, when my three daughters with their husbands and their children came home for Christmas. They were all agreed that I should go back with them to live in Chicago. They tried every argument and I almost yielded, but I thought of the freedom that I have here and of the limitations of city apartments. I thought of my life and its interests here, and of their lives and their interests, to which I was a stranger.

"I visit them once a year and enjoy it immensely, then I enjoy being at home again. I thought it all out before going to sleep and I said: 'I'm going to live in my own home. Father, thou art with me in this. Be thou my strength.'

"Next morning I felt perfectly free to tell the children my decision and they ceased to urge me. I knew that God made the way easy. I have tried that prayer many times since. It has never failed me."

"It is faith that brings the answer, I am sure," said Mrs. Small, "for in every extremity of my life I have prayed with the certainty that God would answer, and he has answered.

"Once I lost my pocketbook and hunted for it several days. I was sure that it was in the house and I searched until I couldn't think of another place to look. One day the thought came: 'God knows; why not ask him?' So I said, 'Father, nothing is hidden from thee. Thou knowest all things; guide me to my pocketbook.' I was sure that my request would be granted, and I dropped all worry, wondering why I hadn't thought to pray at first. Presently I noticed that the library table looked rather disorderly. I began to pick up things, and there lay my pocketbook."

"I am reminded," said Mrs. Givens, "that Jesus Christ approved short prayers. Perhaps that is one thing that we must learn, that we are not heard for our much speaking. The short, direct prayer brings the answer."

"Here is Mrs. Grey," announced Mrs. Merritt.

"Don't let me interrupt your conversation," said Mrs. Grey, as she sat down on a davenport, beside Mrs. Bell. "This is the big event of the year for me and I couldn't miss it. Delia and Joe had planned to motor to Muscatine tonight, and we hurried to get everything done, then at luncheon Joe said that he would have to postpone the trip. Delia is quite upset over the disappointment. She lay down to rest, and I slipped away."

(To be continued)

TO THE GLORY OF GOD

As the hands of a clock betray the hours without touching the numbers, likewise existence betrays the presence of eternity without touching even the hem of life. It is we who mistake the frayed edge of existence for the undivided garment of life. Let us shape our existence, therefore, knowing "God will furnish the thread for the web begun." Once let the realization of permanency enter into our work and it will be done unto the glory of God.—*The Gleaner.*

THE TRUTH ABOUT LIFE

LOUISE C. NEWMAN

HOW can you teach your child the truth about life?

Your child *knows* the truth about life. You may establish the knowledge in consciousness by making clear the idea that God is life, that all activity in the earth which we call growth is God, or life, in unfoldment. As the tiny seed, when carried on the wings of love and gently covered in the earth (humanity), brings forth the image and likeness of the seed planted, so all words, which are the seed forms of ideas, bring forth after their kind.

Study the seed yourself in terms of ideas. This little form has within it all the potentialities of being—power, strength, wisdom, zeal, order, will, and so forth. The divine harmony or perfect whole of manifestation is brought forth through the activity of Spirit from within. Remember that God is life, the essence of being; love, the fulfillment of the law.

For ages we have taught our children fear of death, but very little of the law of life.

Practical application:

"No, no, Baby; put the knife down; you will cut yourself!"

"Johnnie, get out of that tree; you will fall and break your neck!"

"Helen, stay out of the wet grass; you'll catch your death of cold!"

When the baby first reaches for the knife, show him how to hold it, and while explaining that it is not for play, tell him what its uses are.

It is better to give Johnnie a few helpful points about trees and climbing and to let him climb. He has an investigating mind; that is why he must climb; he is satisfying an inner urge for a higher point of view.

Should the unsuspecting Helen succumb to the law

you have laid down for her, it will have been due to your very positive expression of a very negative affirmation, which sent a chill of the fear of death to her heart (which in itself is a cause for congestion), and not to the wet grass, of which she was totally unconscious.

The child instinctively seeks true expression of life. Your part is to help him keep his image clear, that he may grow in its likeness.

HARMONY

The theme of our ancient philosophers and of the poets has been that there was a music of the spheres. That is one of the things that lies deep in the substratum of the consciousness of man, that there is a music of the spheres; but almost always, by the more practical ones, this has seemed to have no tangible existence, but we are going to find in the next few years that this music has a reality that does not need to depend upon the poet; that in every way, not only in the way of what the rhapsodist feels, but in the way of science, in the way of electricity, in the way of new inventions, new mechanisms (for instance, the X-ray and the wireless), it is absolutely true that there is a great stream of harmony that runs through this universe. —*Albert C. Grier.*

EASTER EVE

The fasts are done; the Aves said;
The moon has filled her horn;
And in the solemn night I watch
Before the Easter morn.

So pure, so still the starry heaven,
So hushed the brooding air,
I could hear the sweep of an angel's wings
If one should earthward fare.

—*Edna Dean Proctor.*

MOTHERHOOD DEPARTMENT

GOD—MOTHER LOVE

RONALD B. CLIFTON

He is the mother bird soaring at morn
To seek tender food for the babes newly born;
He is the song that o'erflows from her breast
As she spreads her soft wings o'er the brood in her nest;
His is the guile that feigns lameness of wing,
That no robber may find out their soft-woven swing;
His wisdom rules when she forces their flight,
That their wings may be strong in the tempest-tossed night.
He is the love that protects one and all,
That strengthens and guides you, that you may not fall!

Detroit, Mich.—I thank you for the help that you gave me during my confinement. My baby boy is the healthiest baby we have had in the family. Doctors had told my mother that I probably never would have children and that if I did I would have a hard time. This is my first baby; both the doctor and the nurse said that it was the easiest birth they had ever seen.—*Mrs. B. W.*

Columbus, Ohio—I thank you for your prayers offered for me during my confinement. I have a wonderful eleven-pound baby. She was born with scarcely any pain to me. This is my fourth baby and the delivery was the easiest that I have had. I am inclosing a love offering.—*Mrs. B. C.*

Seattle, Wash.—I asked you for prayers for my daughter, who was to become a mother. She was in labor only half an hour and gave birth to two beautiful babies—a boy and a girl.—*Mrs. M. H. R.*

The Motherhood department of Silent Unity has a course of lessons for prospective mothers. These lessons are sent, one at a time in answer to report of previous month, to meet the need of each month of pregnancy.

Children's letters are very welcome, and those who are old enough should be encouraged to write us for themselves.

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

THE FATHER PROVIDES

Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?—*The Master.*

Our Father, we thank thee for this manifestation of thy love and goodness. Help us to trust thee at all times and under all circumstances, for thine is the kingdom and the power and the glory forever.—*D. E. C.*

Out of thine unmeasured bounty, O thou lavish Giver of good, we receive these elements of physical sustenance. May we through them partake of the living Bread which comes down out of heaven; may we through them drink of the Spring which slakes all thirst. So may we be nourished to the growth divine, to the end that our lives may become thy life, thy life our lives. . . . In the name of Him who has taught us how to give thanks, amen.—*I. O. S.*

Father, while we partake of these, thy bountiful blessings, with thankful hearts we praise and thank thee that thou hast filled us with the living substance of intelligent Life.—*H. M. S.*

FOR TRUE VISION

Father, help us to turn always to Thee, to clear our vision so that we may see beyond the appearance into the real. May we learn to hear the harmonies of life, more than its seeming discords. May we open our eyes to the beauties that abound everywhere, and as we praise thee for thine endless love for us, we give thee unending worship and gratitude.—*Daily Studies in Divine Science.*

SUNDAY LESSONS

LESSON 1, APRIL 4, 1926.

Unity Subject—CONVINCING AND CONVERTING THE REASON.

International Subject—JESUS APPEARS TO HIS DISCIPLES. (EASTER LESSON.)
—John 20:24-29; 21:15-17.

24. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

26. And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27. Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach *hither* thy hand, and put it into my side: and be not faithless, but believing.

28. Thomas answered and said unto him, My Lord and my God.

29. Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

15. So when they had broken their fast, Jesus saith to Simon Peter, Simon, *son* of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16. He saith to him again a second time, Simon, *son* of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep.

17. He saith unto him the third time, Simon, *son* of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

GOLDEN TEXT—*Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.*—John 20:29.

SILENT PRAYER—*In understanding and in faith I gladly accept the truth that Christ is now risen in me.*

After his resurrection, Jesus appeared to Mary Magdalene, walked with Cleopas and another man, and revealed himself to the other ten disciples before Thomas saw him. This no doubt was because of Thomas' unbelief; the incident suggests to us the idea that reason, or outer understanding, is the last of man's faculties really to lay hold of the resurrection truth which is beyond human comprehension. But none of the faculties (disciples) can be omitted in the regeneration which is described symbolically in the crucifixion, death, resurrection, and ascension experiences of Jesus Christ.

By showing the marks that had been made on his body by the crucifixion, Jesus proved his physical identity to Thomas. He convinced Thomas that there had been a bodily resurrection; that his was not a ghostly appearance, but the very body that had been crucified. Thomas represents human reason that has to be convinced by sense and form.

Jesus thus demonstrated that he was master of even the physical body and that he could take it up or could lay it down. Jesus was put to the test of overcoming death and his triumph is an example to all men.

Spiritual understanding shows us that the resurrection of the body from death is not to be confined to Jesus but is for all men who comprehend Truth and apply it as Jesus applied it. The resurrection of Jesus takes place in us every time that we rise to his realization of the perpetual indwelling life that is connecting us with the Father. A new flood of life comes to all who open their minds and their bodies to the living Word of God. Jesus was conscious of such a flood of life;

he knew that it would raise the atomic vibration of his organism above the disintegrating thought currents of the earth, and thus save his flesh from corruption.

After Thomas was shown the evidence, he believed. After outer reason sees the works of I AM, by means of faith and the word, it accepts the truth. But there is a quicker way to grow in faith and in spiritual understanding, a way that has nothing to do with intellectual reasoning and unbelief. Jesus said, "Blessed *are* they that have not seen, and *yet* have believed.

We may receive spiritual inspiration from within. We may, by prayer and by meditation on words of truth in the silence, so open our consciousness to the inner divine presence that the necessary understanding, assurance, and realization of omnipresent life, light, love, and power may be given us to enable us to bring forth in our own lives the good results that we wish to see manifest. This is much better than waiting to see the demonstrations of others before believing and before attempting to bring forth demonstrations of our own.

In the last three verses of our lesson, Jesus asked Simon Peter three times: "Lovest thou me?" Peter had denied Jesus three times. Now he must affirm his love for Jesus three times. It was upon the question of love that Peter's spiritual advancement hinged, and the test of love hinges upon its serviceability. It is quite evident that the truth that Jesus was trying to teach Peter was that if he truly loved, he would serve.

QUESTIONS

1. What faculty in man does Thomas represent?
2. Why did the risen Jesus appear to the other disciples before he revealed himself to Thomas?
3. How did Jesus convince Thomas of his resurrection? What does this incident teach us?
4. Is the resurrection of the body from death confined to Jesus? Explain.

5. Instead of relying on reason, we may find a quicker way to grow in faith and in spiritual understanding. Explain what it is.

6. What is taught in the last three verses of our lesson?

Lesson 2, April 11, 1926.

Unity Subject—MAN CREATED IN GOD-LIKENESS.

International Subject—THE STORY OF CREATION.—Gen. 1:1-3, 26-31.

1. In the beginning God created the heavens and the earth.

2. And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters.

3. And God said, Let there be light: and there was light.

26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. And God created man in his own image, in the image of God created he him; male and female created he them.

28. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth.

29. And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food:

30. And to every beast of the earth, and to every bird of the heavens, and to everything that creepeth upon the earth, wherein there is life, *I have given* every green herb for food: and it was so.

31. And God saw everything that he had made, and,

behold, it was very good. And there was evening and there was morning, the sixth day.

GOLDEN TEXT—*In the beginning God created the heavens and the earth.*—Gen. 1:1.

SILENT PRAYER—*I am the product of Mind, and I am created in the image and likeness of God.*

Our lesson for today includes the first two chapters of Genesis; the creation of man is its central idea.

God is Mind and he creates through his Word, or thought, which is the universal creative vehicle. It is stated again and again in the 1st chapter of Genesis that "God said." Jesus proved this creative power of the Word, many times. He said that his words were so powerful that if we should let them abide in us we might ask whatsoever we would and it should be done unto us. (See John 15:7.)

The whole of the first chapter of Genesis is a mental statement of creative ideas involved into the universe. It is a description concerning involution. Every mental statement is mind involution. Evolution is the working out, in manifestation, of what mind has involved. Whatever mind commands to be brought forth will be carried out by and through the law of evolution inherent in being. This applies to the great and the small. In mind there is but One.

The statement that "God created man in his own image, in the image of God created he him," has always been a puzzle to persons who read the Scriptures literally. The apparent man is so at variance with the description that the description and the appearance cannot be reconciled. It is now admitted by virtually all thinking people, however, that the story of the Garden of Eden is an allegory and that the whole of Genesis is more or less allegorical.

But Genesis is really more than an allegory; it is a description of the ideal creation. In planning, civil en-

gineers often use the terms, *x*, *y*, *z*, to represent partial products not yet brought actively into the plan, but carried along to be developed at the proper time. Involved in these symbols are ideas that can be brought out in their proper order and made a visible part of the structure. So man plans in his mind that which he proposes to build. First is the ideal, then the visible. This is the process through which all creation passes. God makes all things in mind first; this is involution. Then they are made into form and shape; this is evolution.

It is a fact, then, that man, as we see him personally, represents *x* in the image-and-likeness man which God created. God is carrying you right along in his mind as a perfect product of his ideal man, and you are striving to demonstrate that man. This is why man has the constant idealism that keeps him moving forward to higher and higher achievements. The image and likeness is the ideal man that pours into mankind a perpetual stream of ideas, which the personal, evolving man arranges as thoughts and forms as substance and life in body. While this evolutionary process is going on in man, he seems to be two men, one ideal and spiritual and the other intellectual and material.

An understanding of certain creative facts and of man's powers makes a directive, intelligent center in the mind, which harmonizes these two men. This directive center may be named I AM. It is something more than *I*, as expressed from the human side alone. Yet when the *I* from the human side has made union with the image-and-likeness *I*, the true I AM comes into action; this is Christ Jesus, the Son of God, evolved and made visible in creation.

God idealized two universal planes of consciousness, "the heavens and the earth." One is the realm of pure ideals; the other, of thought forms. God does not create the visible universe directly, as a man makes cement pavement, but he creates the ideas, which are used by

his intelligent image and likeness to make the universe. Thus God's creations are always spiritual. Man's creations are both material and spiritual, according to his understanding.

It is important to know that "the heavens and the earth," or spiritual and seemingly material planes, are states of mind primarily, and that we, as a race, are right in the midst of their expression. The creative process has been going on for æons, and a great mass of thought and mind force has been evolved. Man's body is the earthly side of an inner heaven, or mind realm. The *I* has fluctuated for ages between these two poles of consciousness, the earthly and the heavenly. When they are united the new man in Christ Jesus will come forth, a consciousness of eternal life will be established, and reincarnation will cease.

QUESTIONS

1. What is the creative vehicle of God?
2. Explain "involution" and "evolution," from the standpoint of our lesson.
3. Explain the process through which all creation passes.
4. Why does man have ideals which keep him constantly moving to higher and higher achievements?
5. What is signified by "the heavens and the earth" that God idealized, or created?

Lesson 3, April 18, 1926.

Unity Subject—MAN'S FREE WILL DEMONSTRATED.

International Subject—THE BEGINNING OF SIN.—Gen. 3:1-12.

1. Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden?

2. And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat:

3. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4. And the serpent said unto the woman, Ye shall not surely die:

5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.

6. And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.

7. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons.

8. And they heard the voice of Jehovah God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden.

9. And Jehovah God called unto the man, and said unto him, Where art thou?

10. And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12. And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

GOLDEN TEXT—*For as in Adam all die, so also in Christ shall all be made alive.*—I Cor. 15:22.

SILENT PRAYER—*I will to do the will of God who created me, and through righteousness I am restored to the blessing of my divine sonship.*

The only value which could come to us from study of the fall of man would be the discovery of the guide by which we can retrace our steps back into the Edenic state which was ours in the beginning.

It is often said that there is nothing in nature which

does not have its correspondence in man; also, that for everything in physical man there is a mental or a spiritual correspondence.

In this lesson the serpent represents sensation. Seemingly very few people recognize the importance of directing their sensations; instead the world seeks to defend indulgence of this nature. No matter from what angle the individual considers the subject, he has argument which, to his mind, justifies this indulgence. This tendency is sensation beguiling man from the Eden of pure pleasure. We should study the Scriptures carefully on this point. The Scriptures place self-control above outer rulership. "He that ruleth his spirit, [is better] than he that taketh a city."

The serpent is sensation suggesting to the soul that it indulge in the pleasures that lie beyond the law of balance, as fixed by the creative mind. When sensation rules, the physical forces are drawn upon and dissipated, leaving man naked, or shorn of the vital elements which feed and clothe the soul. Our bodies decompose because, generation after generation, we are trying to bring forth after the knowledge of Satan (sensation) instead of after the wisdom of God.

Eden means pleasure; it is a productive state of consciousness, and in it are all the possibilities of spiritual unfoldment. There is great and satisfying pleasure to the man who lives in conscious harmonious relationship with the divine elements as they come forth to supply every need of his being.

From the center of one's being, the life-giving, everbearing tree of the Spirit of God spreads into every department of mind and body. Its fruits are intelligence to the mind, substance to the body, and life to the entire being. The caution given by Jehovah God was that man should not eat of the fruit of this tree. In spiritual revelation we discern that the cardinal mistake which man makes is in appropriating the pure essence

of God as a means of expressing sensuous, selfish pleasure. A study of our own tendencies will afford us light upon this subject. In dealing with the different activities of everyday life which are pleasing to us, our tendency is often toward indulgence and excess. This tendency, if given rein, gives rise to an unbalanced, emotional nature. Excessive activity in one direction is followed by an equal depression in the opposite direction, because the plan of the universe is absolute balance. The result is a comparative consciousness, wherein pleasure and pain, good and evil, are recognized. The way to receive the full benefit of the creative forces of the universe is to maintain in thought and act the perfect balance characteristic of universal principle. When we become fully conscious of the forces within us, we shall not be overzealous for their expression, even according to our high ideas, and we shall not appropriate them to satisfy our selfish desires; instead, we shall allow them to build the substantial qualities of the divine ideal in us.

Wisdom does not come through the appropriation of spiritual power to build up the ideas of the personal man. By experience man gains knowledge of the results of such appropriation. Wisdom comes to us through our contemplating the ideas of Divine Mind and allowing them their natural unfoldment and expression in us, according to the standards of Spirit.

The way of life is to allow Jehovah God (I AM) to use the forces of which we have appropriated ("eaten") in our ignorance, thinking that we were eating unto wisdom. The truth is that all the forces of mind and of body are for the use of the spiritual man. When man ceases to eat of the fruits of the forbidden tree and allows Spirit in him to appropriate the forces that the fruits represent, in that day he shall surely live, and shall no longer die.

QUESTIONS

1. What value comes from the study of the fall of man?

2. In man's consciousness what does the serpent represent?

3. Does self-control bear any relation to man's spiritual development? Why?

4. What is the result of emotional indulgence in the expression of man's forces?

5. How did man fall, and how may he rise, or again realize his Edenic state?

Lesson 4, April 25, 1926.

Unity Subject—ASCENDENCY OF SOUL OVER BODY.

International Subject—THE STORY OF CAIN AND ABEL.—Gen. 4:1-12.

1. And the man knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man with *the help of* Jehovah.

2. And again she bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

3. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto Jehovah.

4. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And Jehovah had respect unto Abel and to his offering:

5. But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6. And Jehovah said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7. If thou doest well, shall it not be lifted up? and if thou doest not well, sin coucheth at the door; and unto thee shall be its desire; but do thou rule over it.

8. And Cain told Abel his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9. And Jehovah said unto Cain, Where is Abel thy brother? And he said, I know not: am I my brother's keeper?

10. And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.
11. And now cursed art thou from the ground, which hath opened its mouth to receive thy brother's blood from thy hand;
12. When thou tillest the ground, it shall not henceforth yield unto thee its strength; a fugitive and a wanderer shalt thou be in the earth.

GOLDEN TEXT—*Am I my brother's keeper.* —Gen. 4:9.

SILENT PRAYER—*My soul and my body are now uplifted and unified in Christ.*

The story of Cain and Abel is an allegory of the activities of certain departments of the soul. Cain means "possessor." Cain symbolizes the part of human consciousness that strives to acquire and to possess. Cain was a tiller of the soil, which places him in the earthly domain. Abel means "breath," which places him in the air, or mental realm. These two were brothers, that is, closely related in consciousness. Abel represents, not the spiritual mind, but the mentality that controls the animal functions; he was a sheep raiser. In Hindoo metaphysics, Abel would be termed the animal soul and Cain the physical body. Paul would call Abel the creature and Cain the flesh.

Making sacrifices to the Lord is symbolical of a refining process which is constantly going on in consciousness. Every thought, every act of man sets free an energy that gravitates to its appointed place in the various realms of mind and body. The Lord is the universal mind, which is the receptacle of all. If you have thoughts of love and good will, the emanations of your mind are impregnated with those ideas. These ascend to a higher realm and form part of your spiritual soul; at the same time they relate you to the Lord, who is the oversoul of the race. This is the inner meaning of offering sacrifices to the Lord. Everything

in nature is going through this evolutionary, refining process, and there is a constant ascension of matter to mind and of mind to Spirit. We are taught that finally the whole universe will be resolved back into its original essence in God.

The thoughts of the mind are nearer to Spirit than the emanations of the body, hence Abel's offering was more acceptable to the Lord than Cain's. The killing of human sympathy and love by the body-selfishness is the slaying of Abel by Cain. When the body demands possession of all the resources of mind and soul, and reduces existence to mere material living, it has slain Abel, and his blood, or life, continually cries from the earthly consciousness for expression.

When the selfishness of the body has killed out the finer impulses of the soul, there is no longer any pleasure in living. Without the soul the body is a machine, incapable of really pleasurable sensation, making no progress. Thus Cain tills the ground, but it yields him no strength.

When degraded, the body feels its condition; those who get into a degenerate state are usually miserable. Cain's punishment is great (see verses 13 to 15), and he fears the vengeance of the other faculties. But Jehovah, or divine law, has fixed a limit to punishment, and we are warned not to destroy the body, no matter how great its sins. Jehovah set a mark upon Cain to keep him from being slain; this mark was the consciousness of his divine origin. No matter how deep in transgression the body may be, it still bears the stamp of God and it never should be killed.

QUESTIONS

1. What does Cain represent? What does Abel represent?

2. What is symbolized in the making of sacrifices to the Lord?

3. Why was Abel's sacrifice more acceptable to the Lord than Cain's.

4. What does Cain's killing of Abel signify?

5. What was the mark that was placed upon Cain to keep him from being slain?

Lesson 5, May 2, 1926.

Unity Subject—GOD'S COVENANT WITH MAN.

International Subject—GOD'S COVENANT WITH NOAH.—Gen. 9:8-17.

8. And God spake unto Noah, and to his sons with him, saying,

9. And I, behold, I establish my covenant with you, and with your seed after you;

10. And with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that go out of the ark, even every beast of the earth.

11. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth.

12. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:

13. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud,

15. And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

17. And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth.

Golden Text—*I do set my bow in the cloud, and*

it shall be for a token of a covenant between me and the earth.—Gen. 9:13.

SILENT PRAYER—*Let my thoughts now express the order and the harmony of divine light.*

Science teaches that man's body contains all the elements that are found in the earth. Religion goes a step farther and proclaims that man is an epitome of Being—that he is like his maker in Spirit, soul, and body, the image and likeness of God. If man's body is formed of the earth, it must in some of its phases be like the earth. The earth's surface is three fourths water and one fourth land. The body is about 80% water. As the waters of the earth evaporate and surround the earth with clouds of mist, so the waters of life surround man's body. As the electrical forces move upon the earthly mists, so the mental forces cause the invisible ethers of the body to condense and to flood it. The poet's phrase, "A flood of thoughts came o'er me," is not a metaphor, but is a plain statement of fact. When mind and body reach a certain tense, strained condition, the law of oneness forces a conjunction of mind and body and a flood follows.

With these analogies we may reasonably assume that the lesson of the flood is especially valuable to us in the light of its parallel in our minds and bodies.

Man is an epitome of all that exists in Being, even to the Spirit of God, which is inspired in him. But man is a free agent. He can open his mind to the divine intelligence and know the creative law, or he can declare his independence and work out his character through blind experimentation. Our race is in its experimental stage. In our ignorance we transgress the law to the limit and a great reaction sets in. This is the flood. We may name it diabetes or dropsy. The body becomes so negative that it is threatened with dissolution. Then that in us which looks to God in extremity

is awakened and we seek to obey the divine law. This obedience is Noah, through whom seed for a new state of consciousness is saved.

The reference to the rainbow as a "token of a covenant between me and the earth" involves this law of obedience. The rainbow is formed of many drops of water, each of which is a prism receiving and obediently reflecting the sunlight. Each drop represents a human being and the whole signifies the race. The seven colors of the solar spectrum are produced by different rates of vibration in a universal energy which, in its multiplied activities, makes the visible universe.

God's promise of protection is extended to those who give their minds and their bodies into the keeping of the divine law. When the light of truth shines through the prismatically perfect ideas in man's mind, all outer conditions are arranged in divine order, as illustrated by the rainbow.

When man is obedient to the guidance of God, as Noah was obedient, he will never be flooded by negative conditions; when the whole race enters into this obedience, the perfect blending of the natural world with its seven creative principles will be established forever. The rainbow is a sign of the state in which we all, with our obedient minds, shall form a circle of perfection.

QUESTIONS

1. What does science teach regarding the elements found in man's body and in the earth?
2. How is the lesson of the flood valuable to us?
3. What is the flood in man? How does it take place?
4. What does Noah signify?
5. Explain the significance of the rainbow.
6. What will obedience do for man and for the world?

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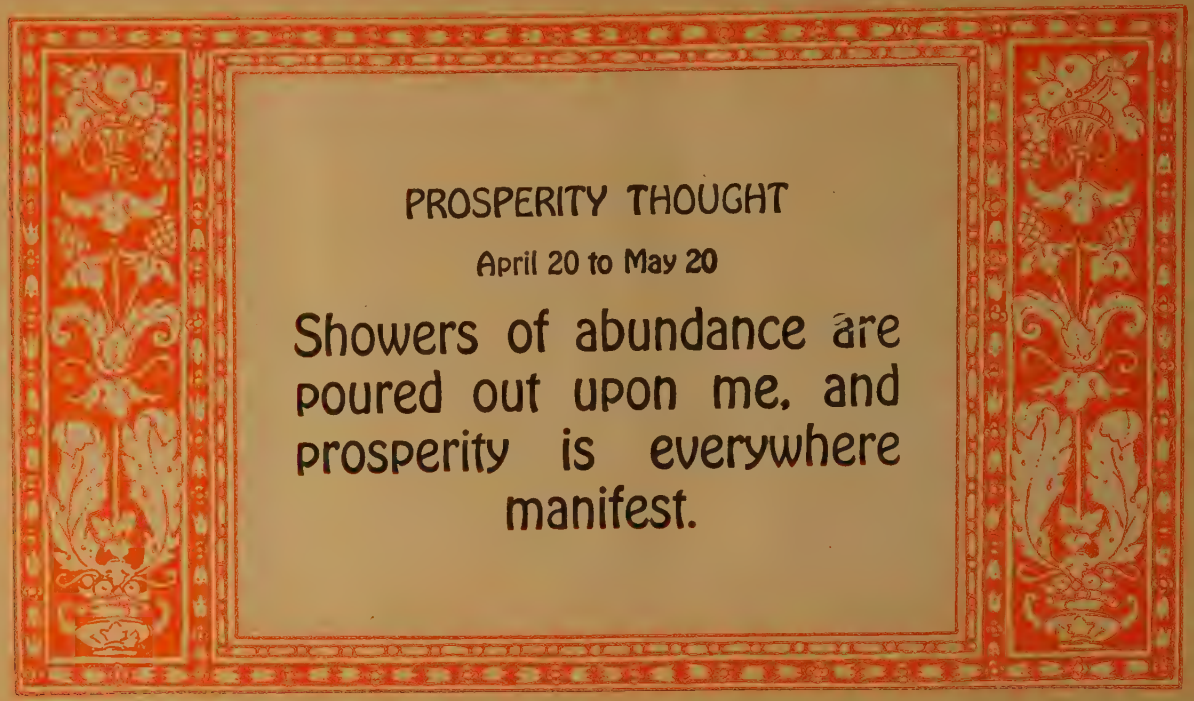
PROSPERITY

Showers of abundance are poured out upon me, and prosperity is everywhere manifest.

The mind does not see forms, but ideas. When a certain proposition is explained to us and we say, "Now I see," we do not mean that we have the visible sight, but that our minds see the proposition. The mind can see abundance in the same way. It is possible to possess that which is not yet visible.

Every great enterprise is first mentally visualized. Jesus recognized this law of mind as an essential part of prayer. "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Mentally see showers of abundance being poured out upon you. Things will then begin to appear in your world, according to your affirmative prayer.


PROSPERITY THOUGHT
April 20 to May 20
Showers of abundance are poured out upon me, and prosperity is everywhere manifest.

HEALING THOUGHT

April 20 to May 20

The spirit of the Lord in me is a tower of strength and stability, and my health is established forever.

HEALTH

The Spirit of the Lord in me is a tower of strength and stability, and my health is established forever.

Your mind is exalted by the spiritual words that you plant in it. Words that express high ideals elevate the whole consciousness. Every exalted spiritual thought should be linked with words that express stability, firmness, and strength. When this is done, the health that follows will be permanent, enduring, and stable. Spiritual strength is inherent in you; affirmation is its most powerful avenue of expression. Job said: "If *we speak* of strength, lo, *he is* mighty!" One can throw off weakness and establish strength and health by often speaking the words: "The Spirit of the Lord in me is a tower of strength and stability, and my health is established forever."

THE CHRIST SPIRIT

The following excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world, although some of these extracts do not wholly reflect Unity's views.

RELIGION IN THE SCHOOLS

One of the fundamental principles of American life is religious freedom. This has resulted in a firm stand that religion shall not be taught in the public schools. However, in view of present conditions (which exist perhaps as a result of lack of religious training) prominent educators in this country are speaking in favor of religious education in our schools and colleges.

Professor Luther A. Weigle, of Yale, who is chairman of the Commission on Education, has made a strong plea for coöperation among the "three great branches of religious faith represented in the United States." Some months ago in Detroit he delivered an address at the annual convention of the executive committee of the Federal Council of Churches. In the daily press he was quoted as saying:

"The fact is that adherents of all faiths have been far more concerned to see to it that the public schools should not contain any element inconsistent with any of their particular beliefs and practices, than they have been concerned to conserve in these schools the great fundamental principles of religion and morals upon which they all agree."

The Literary Digest commented on the address. We quote:

In this practical exclusion of religion from the public schools, says Professor Weigle, there is great danger. The situation, he believes, will, in time, imperil the future of religion in this country, and, with religion, the future of the nation itself. He goes on:

"For such schools to omit religion is a matter of far

more serious consequence than for the schools of a generation ago. The older schools obviously afforded to children but a fraction of their education; the larger, and in many respects the more important, part of education was left to the home and community.

"The principle of the separation of church and state must not be so construed as to render the state a fosterer of nonreligion or atheism. Yet that is precisely what we are in danger of doing in America today. . . .

"Even the religious heterogeneity of our population does not necessitate the present degree of exclusion of religion from public education. It is because we have held our different religious views and practices in so jealous, divisive, and partisan a fashion that the state has been obliged to withdraw religion from the curriculum and program of its schools."

Church and synagogue, urges Professor Weigle, should realize that they are responsible for a share of the education of American children, and should maintain church schools for the teaching of religion that will match up in point of educational efficiency with the public schools. This plan is now under way, and to Professor Weigle

"It seems clear that the movement is destined to bear permanent results, and that ultimately week-day sessions of the church schools will be as a general rule granted a reasonable portion of the time from the public school schedules. A demand for time is not the first consideration; churches should begin by making sure that they have a program and curriculum of sufficient educational value to justify the grant of time.

"We may expect that the churches and synagogues will approach one another in mutual understanding and coöperate, more largely and more responsibly than they have hitherto done, in a common educational purpose and policy. They must cease that overemphasis upon differences, to the neglect of their common faith and aspiration, which has been responsible for the present situation.

"Let the various religious bodies agree on an educational policy with respect to their own teaching work and to the sort of recognition that they desire religion to be afforded by and in the public schools. Let them do their share of the education of children in a way that merits recognition, and a fit measure of recognition is made possible and will almost certainly follow."

HEALING IN THE CHURCHES

The following account of how spiritual healing is being introduced into the Anglican Church in Australia is taken from the West Australian (Perth):

For two years, under the direction of a committee of South Australian Anglicans, the work of spiritual healing has been quietly followed up. The Bishop of Adelaide approved a form of brief intercessory service similar to that used in Anglican churches in other parts of the world. Results are said to have been most encouraging amongst about twenty churches which have been using the service, and many clergymen are convinced of the physical and spiritual value of intercession and laying on of hands. No claim to miracles is made, but it has been found that there is more in intercession than the mere comforting of the sick, important though that is. It has been discovered that the willingness of church members to offer prayers in public for the amelioration of the sick is greater than that of the sick themselves. No set time or place is observed for holding healing services. Often they are conducted in the home, where two or three clergymen, accompanied by a band of intercessors, pay the afflicted person a visit. The opportunity is generally taken to administer the sacrament. Most of the services in the churches are arranged for special days, since ordinary services are too long for the sick to attend. Though, so far, regular meetings have not been held, periodical gatherings are anticipated. No effort has been made to get other denominations to join in, as it is felt that voluntary growth of the movement is preferable, but the development is being watched with interest.

A CONTENTED MIND AND LONG LIFE

The following item appeared recently in an English newspaper:

"Plain food, hard work, and a contented mind, has been my program," said Mrs. Jane Atkinson, widow, of Stafford street, Askham-in-Furness, who yesterday achieved her 100th year. Mrs. Atkinson still reads without spectacles, and takes a daily walk.

"Be still and know that I am God."

The Society of Silent Unity is the department of the Unity School that helps to bring our absent friends into closer touch with the Holy Spirit.

People everywhere are struggling with life's problems and failing to solve them because they do not know how to get the help of the Holy Spirit.

It does not matter how serious your problem may seem, there is a power that will assist you to solve it. What you need is a better understanding of that power and your relation to it.

For more than a quarter of a century Silent Unity has been showing people in all parts of the world how to escape ills of every description—ills of mind, body, and affairs.

If you are sick, the Holy Spirit will heal you; if you are in financial need, the Holy Spirit will show you the way to prosperity; if you have been unjustly treated, the Holy Spirit will restore your own to you; if you are unhappy, the Holy Spirit will adjust conditions for your family and for your friends and will bring about harmony.

Silent Unity makes no charge for its services. Its work is a work of love and is supported by those who love to give to a good cause.

Write to us freely, wherever you are. We can, through the Holy Spirit, reach you in the remotest corner of the world. Your letters will be held strictly confidential.

UNITY SCHOOL OF CHRISTIANITY

SILENT UNITY DEPARTMENT

917 Tracy, Kansas City, Mo.

EXTRACTS FROM LETTERS

Written by Silent Unity

VEGETARIANISM

In the light of Paul's Epistle to Timothy (I Tim. 4:1, 3, 4) and Peter's vision (Acts 10:9-16), what authority do you find in the Bible for being vegetarians?

The verses from Timothy to which you refer are given thus in the American revised version:

But the Spirit saith expressly, that in later times some shall fall away from the faith . . . *commanding* to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: for it is sanctified through the word of God and prayer.

We believe that the foregoing is not the best translation. The Emphatic Diaglott renders the passage thus:

But the Spirit expressly says, That in subsequent Seasons, some will apostatize from the FAITH . . . forbidding . . . the use of Foods which GOD created in order to be partaken of with Thanksgiving by the BELIEVERS, even by those who have recognized this TRUTH;—That Everything Created by God is good, and nothing is to be rejected, being received with Thanksgiving; since it is sanctified through the command of God.

Ferrar Fenton's version reads:

However, the Spirit expressly says that in latter times some will turn away from the faith, . . . abstaining from foods, which God created to be consumed with thankfulness by the faithful, and recognisers of the truth. Because all created by God is good, and nothing is worthless, if received with thankfulness; for it is sanctified by Divine thought and thanksgiving.

Rotherham's translation gives us:

Howbeit the Spirit expressly saith—
That in later seasons some will revolt from the faith . . .

[Commanding] to abstain from foods which God created to be received with thanksgiving by them who believe and personally know the truth;

Because every creature of God is good.

Weymouth's rendition is:

Now the Spirit expressly declares that in later times some will fall away from the faith . . . insisting on abstinence from foods which God has created to be partaken of, with thankfulness, by those who believe and have a clear knowledge of the truth. For everything that God has created is good, and nothing is to be cast aside, if only it is received with thanksgiving.

By reading carefully the account of Peter's vision, you will see at once that it has nothing to do with eating or not eating meat. If it referred to meat-eating, it would mean that *all* kinds of bugs and worms and lizards and other repulsive animal life would have to be eaten by us. Visions and dreams are never to be interpreted literally. In Peter's vision, God was showing Peter that the Gentiles, as well as the Jews, were being cleansed and saved by His Spirit, and that therefore Peter should not hesitate to go to the Gentile, Cornelius, who needed help and was worthy of fuller instruction regarding Jesus Christ and the Christ way of living.

A prayerful study of the Bible will reveal to any one that it is not God's will for anything to be killed and eaten. In the beginning God gave neither man nor the animals flesh to eat. A record of what God gave man for food is found in Genesis 1:29, 30. This shows that God's highest will for mankind is not the killing of animals or the eating of flesh.

After man fell away from God in consciousness, he ate certain kinds of animals, fishes, and fowls. When the children of Israel had been delivered out of Egypt and were in the wilderness on their way to the Promised Land, they were fed with manna from heaven. But we are told that their souls loathed this manna—"light

food," they called it—and they lusted after the fleshpots of Egypt. They demanded flesh to eat. Their prayers were answered, and they found plenty of quail; but while they were eating the flesh of the birds, a plague broke out among them and thousands of them died.

In Isaiah 11:6-9 and 65:17-25 we are told of conditions that will exist when the earth is redeemed. There will be no killing and hurting then; animals now carnivorous will eat vegetables instead of flesh, and they will be kind and gentle. That state of affairs is to be brought about by man. Because of man, suffering and imperfection came to all creatures upon the earth, and by man all are to be lifted up. Man can never do this work unless he first lifts himself up and leads the way by ceasing, in thought and in deed, from destructiveness.

There are acceptable substitutes that fill most of the purposes to which skins are put. Other and satisfactory substitutes are continually being found as the demand arises for them. We are sure that as people gradually get farther and farther away from the flesh-eating habit, other and better foods and commodities will fill all the places wherein animals and their hides have been used. We are convinced that vegetarianism is God's will for us; we are going to obey God so far as we can, and trust him to make our way more and more perfect.

AN ASTROLOGICAL CHART

Does having an astrological chart made for a child help one to know along what line the child might be most successful in life? Does it save the parents of the child from making mistakes in the child's training?

An astrological chart tends to bind to its statements the one for whom it is made, thus inhibiting the freedom of expression that belongs to every child of God. Every individual should recognize only the Christ influence in his life, and in that consciousness should say: "*All authority hath been given unto me in heaven and on earth.*"

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address. We will forward letters to the authors of testimonials. Send letters unsealed, giving post office address and initials of the person, and name and date of periodical from which testimonial was taken.—*The Editors.*]

HEALTH

Cleveland, Ohio—I asked your ministrations for E. L., whom the most skilled physicians in the city had given up to die. She had tuberculosis. She weighed only fifty pounds, and supposedly had only a few days to live. She began to improve, and now her beautiful spirit is living in a new body. All her friends are rejoicing and marveling over the miracle of her restoration to health. I thank you, dear people.—*L. B.*

Denver, Pa.—When I received my first letter from you, I had worn glasses for three years. Soon after I began to study Unity I noticed that I could not see so well to read, and I decided that I must have my glasses changed. The optician who examined my eyes looked at me in astonishment and said: "Why, your eyes are stronger than they were at the time you got your glasses." He gave me some weaker lenses. I wore them one day, then noticed that they no longer suited my eyes. Now my eyes are so strong that I do not need glasses. I am inclosing $25 in appreciation of your prayers.—*Mrs. M. B.*

Vancouver, B. C., Canada—When gathering wood Mrs. G. ran a splinter into her thumb under the nail. She could not get it all out and the finger seemed to get very sore. The next morning it had developed all the signs of blood poisoning; it looked black and pain from it reached to her shoulder. Her husband became alarmed and insisted that she see a doctor. She replied: "I shall not consult a doctor. I am a perfect child of God. My body is perfect, and nothing can harm me. Before evening comes, the soreness will be gone." She prayed and believed, and in the evening the finger was healthy and white and the pain was gone.—*Mrs. F. J. T.*

Chicago, Ill.—I wrote you asking prayers for the

recovery of my husband, who was suffering from heart trouble. He had to sit up at night, as he could not breathe when lying down. After I wrote you his recovery was rapid.—*Mrs. A. C.*

Berkeley, Calif.—My four-year-old son has had a marvelous recovery. When I telegraphed you asking for help, he had a raging fever, he was choking, and one ear was in a very bad condition. The doctor said that he would have to puncture the ear drum the next morning. But when he arrived that next morning, the fever had subsided and the infection in the ear had not only cleared up, but the doctor said that the ear looked perfectly normal. He said: "God healed this—I had nothing to do with it." —*Mrs. J. B. B.*

New York, N. Y.—I wrote asking prayers that my husband might be healed of pneumonia. He had a very high fever, and the doctors held no hope for him. During the twenty-four hours after I wrote you, his temperature dropped several degrees. The attendants were greatly surprised. I only smiled and held a silent prayer. In two weeks he left the hospital and in two weeks more he went to work.—*Mrs. S. T. W.*

Humboldt, Sask., Canada—I was troubled with what I thought to be an ulcerated tooth. My face became greatly swollen. The eye and the ear on that side of my face became involved, and the pain was almost unbearable. The apex of the swelling, near my nose, became greatly discolored. I wired you asking for prayers. After a while the pain lessened and finally I slept. When I awakened the swelling was nearly gone, the pain was gone, and only a slight soreness remained. I praise and thank the Father. I inclose a thank-offering in appreciation of your ministry. —*I. H. B.*

New Dorp, S. I., N. Y.—I wrote asking you for prayers for my son who was suffering from ptomaine poisoning. He is fully recovered. I thank you.—*F. S.*

Cincinnati, Ohio—I thank you for your prayers for my little boy. He has recovered from pneumonia and will reënter school tomorrow. I thank God and Unity.—*Mrs. C. G.*

Bethel, Vt.—I wrote you asking for your prayers, as we had just been quarantined for scarlet fever. A member of the household appeared to have the disease. Knowing that all things are possible through God, I commenced using

the right thought when I wrote you for help. The patient, who was not a member of our family, recovered so rapidly that in two weeks she was removed to her home. My three little sons who were exposed did not contract the disease. We know that this immunity was due to God and to Unity.—*Mrs. H. M.*

Mexico, D. F.—I wish to thank God and you for my healing. I had suffered twenty years with female trouble, and found no relief until I asked you for help.—*Mrs. M. E. D.*

Williamstown, Mass.—I thank you for your prayers, for they have meant a great deal more than I can tell. I have been changed from a helpless invalid to a happy, useful woman.—*M. E. S.*

Cincinnati, Ohio—Please accept my sincere gratitude for the healing which came to my mother. She had been suffering from cancer and from gall pus. She is now well and strong.—*E. E. F.*

Sacramento, Calif.—I wish to express my gratitude for the special prayers for the deliverance of my four-year-old son from fever and illness. He is now free and whole.—*Mrs. J. D. B.*

Long Beach, Calif.—I thank God and Unity for the wonderful healing of a friend who was in an insane asylum for more than a year and was bedfast most of the time. A few days after you started praying for her she was restored to sanity. Three months have now passed; she is well and is stronger than ever before.—*Mrs. T. W. B.*

Wilmington, N. C.—I wrote you asking prayers that I might be healed of goiter. You may discontinue prayers, for I am well. God bless you in your good work.—*Mrs. W. H.*

Beaumont, Tex.—Doctors had diagnosed my case as acute Bright's disease. I wrote to you asking for help. After three or four days' study of Charles Fillmore's "Christian Healing," I began to see that my ailment was good, for it had made me see the light; then strength flowed rapidly into my body. People told me that I looked well, and the doctor said that I was improving. I am now healed. I am thankful for the condition that made the cure necessary, because it has caused me to develop love for everything and for everybody.—*C. C. E.*

Berwyn, Ill.—Since I have had my prosperity bank, and have been reading Unity literature, my daughter has

been cured of a serious ailment. I cannot thank God and Unity enough.—*Mrs. H. H.*

Los Angeles, Calif.—I received a wonderful healing a few days ago, after I had been stricken with a peculiar illness, which would have been pronounced very serious by physicians. Today I thank God that I am alive in this beautiful world. My faith is renewed and I am stronger than before, for now I know that with God all things are instantly possible.—*Mrs. A. A. L.*

Boston, Mass.—I wrote you asking help for my mother, who had been hurt in an automobile accident. At first the doctors said that she would never walk again, but she is now getting around without the aid of crutches or of a cane. I thank God, and I thank you for your prayers.—*L. J. W.*

Vallejo, Calif.—We wrote you asking for prayers that our two children might be healed of scarlet fever. Their condition improved almost immediately and both are now completely recovered. We thank God and Unity for this great blessing.—*H. W. B.*

Dallas, Tex.—I wrote asking your prayers for O. N., whom the doctors declared to be incurably afflicted with tuberculosis of the spine. O. N. now is able to sit up and is gaining strength daily. The doctors now declare that she will get well.—*V. M. W.*

PROSPERITY

Greenfield, Mass.—Please send me another bank. I have been wonderfully blessed financially since I became acquainted with Unity. I am happier, and my health is better.—*H. H.*

Tulsa, Okla.—Since I wrote to you asking you to help us, my husband has obtained the best position that he has ever had. We bless God and Unity for the good that we have received.—*D. B.*

Indianapolis, Ind.—I asked for special prayers for increased prosperity. I have received a threefold increase of business, for which I thank you.—*J. W. S.*

Latty, Ohio—I wrote asking for prayers that my husband might be transferred to another place and that I might find a house there. Both prayers have been answered. I have a lovely house, and my husband likes his work very much. I thank God and Unity.—*Mrs. G. F.*

San Diego, Calif.—I wrote asking you for prosperity

treatments. We were adding a bedroom to our home, and the money to pay for it came very easily. Friends who were leaving the city sold us a beautiful bedroom set for a very small sum. It was wonderful—building the bedroom and having it so nicely furnished. We are most grateful for our blessings.—*Mrs. W. H. K.*

Denton, Tex.—I wrote asking your prayers that my husband might find employment. He now has a good job. I thank you for your prayers.—*Mrs. T. D. D.*

Cleveland, Ohio—At last I have broken the bonds of poverty, and the abundance of God is flowing to me, not only materially but spiritually. Prosperity came easily when I really had faith and took God at his word and did not doubt or try to figure out just how I was going to be prospered.—C. C.

Burbank, Calif.—My son, for whom I asked your prayers, has secured a satisfactory position, and we are doing very well in a financial way. I thank God and Unity. —*Mrs. R. W. C.*

Chicago, Ill.—I wrote you asking for special prayers to increase my prosperity and to improve conditions in my home. I am to have an increase in salary, and I am enjoying my work and my home. I praise God and Unity for these blessings.—*D. S.*

Donna, Tex.—Since I sent for my prosperity bank, we have sold our business for cash. We thank God and Unity for showing us the way.—*Mrs. R. R. H.*

Springfield, Oregon—Since I wrote to you asking for prayers, my husband has received a raise in wages. Also, a man has paid us a sum of money that he had owed us for months. He paid the full amount very willingly. We are grateful to God and we thank Unity for the wonderful help that we have received.—*Mrs. J. J. W.*

San Francisco, Calif.—I wrote you asking prayers for prosperity. I found a very good position, and a place to live. I also have an opportunity to do good in social service work. I cannot express my sincere appreciation of your help.—*Mrs. G. B.*

Townsend, Mont.—We asked your prayers that we might get good crops this year and that we might dispose of them at good prices. We thank God and Unity that your prayers have been answered.—*Mr. and Mrs. H. A. S. and Mrs. R. M.*

Hammond, Ind.—I wrote you asking for prayers for

my husband's success in his new business. He has been wonderfully successful. Then I wrote you asking your prayers for success for my son who was just starting a new business, and he has had splendid success. I thank you with all my heart.—*L. L. H.*

Houston, Tex.—My husband had been out of employment for several months. Three days after we had written to Silent Unity asking for prayers, he found employment with a well established firm. Please accept our hearty thanks for the help that we have received.—*Mrs. W. R. M.*

San Diego, Calif.—A year ago I wrote you asking prayers for prosperity. You responded lovingly and faithfully. At that time my understanding of thought was limited, and of course my finances were in the same state. I have been prospered in many ways. I have peace, harmony, health, happiness, and I am placed where I can be used to help others.—*Mrs. O. S. D.*

Houston, Tex.—I am enjoying the comforts of a beautiful new home. I had wanted a home for a long time but I did not succeed in getting it until I became a Unity student. I am very grateful.—*F. B.*

Chicago, Ill.—I wrote asking for your prayers. Through God and you I have received wonderful results. My mind has been restored to order, and a change for the better has been made in our affairs in general. My husband's salary has been increased.—*Mrs. A. B. S.*

Evanston, Ill.—I wrote you requesting prayers for prosperity, and I have been wonderfully blessed in many ways. My rooms are filled with desirable tenants and I have obtained a good position. I praise God continually, and I thank you for all that you have done for me.—*L. S.*

Los Angeles, Calif.—I asked your prayers that my son might find employment. He found the kind of work that he wanted, one block from home. I cannot find words to express my gratitude.—*V. M.*

San Jose, Calif.—I asked your prayers that financial matters might be straightened out for us. Since I wrote you, conditions have changed so that we need not sell our home. Everything is working out nicely for us. You may discontinue prayers.—*L. H. H.*

Memphis, Tenn.—I wrote you asking your prayers for my prosperity. I had obligations to meet and it seemed that there was no way to meet them. I thank you, as things

are looking brighter, and my financial affairs are straightened out.—*Mrs. H. M.*

Round Top, Tex.—Your prayers for our prosperity worked wonders. When I wrote, everything seemed nearly hopeless, but now my husband and my son and other members of the family have steady employment. I thank God and you.—*Mrs. G. S.*

FROM CHILDREN

Strawn, Tex.—I am doing well in my school work and in my music. The Prayer of Faith has helped me very much. I inclose an offering.—*F. W.*

Atlanta, Ga.—Mother says that my conduct has improved. I am doing well in my music. God has healed me of a cold, through my use of The Prayer of Faith. Thank you for your prayers.—*E. A.*

Hudson, Ohio—I received your nice letter yesterday and I am going to use the prayer every day. I sent you a letter a month ago thanking you for healing my nose and asking you to help cure my heels. My heels are now healed, and I send my thanks.—*N. A.*

Big Fork, Mont.—I am very happy now. I have not been sick, because I have been saying The Prayer of Faith. Unity has helped me to be happy, and Wee Wisdom has helped me too.—*D. M.*

Green Ridge, N. J.—Since I wrote to you for help I have made wonderful progress in school work. I have more confidence in myself and I do not spend my money carelessly. I thank God that there is such a wonderful institution as yours.—*A. R.*

CORRESPONDENCE SCHOOL

Marshfield, Mo.—I had thought that for a farm woman I had a fairly good income, but I have prospered more since I came into touch with Unity. My last lesson has given me a better understanding and I have found something new each time that I have gone over it.—*J. W.*

New York, N. Y.—I feel that I have learned much from this lesson and I have put my knowledge to practical use in helping a sick friend. When helping him I realized how valuable your instruction had been to me.—*M. S. R.*

Bloomington, Ill.—I never before have taken time to tell you how much I have enjoyed the lessons and how much

I have been benefited by them. I try to put the teachings to practical use. A girl who was a senior in the local high school had missed the greater part of one term of English and could not be graduated without this credit. Two weeks before the close of school, we obtained permission for the girl to study with me. The time that I could give to her was extremely limited, and it seemed impossible to complete the lessons. But, with the help of Unity teachings, we covered three month's work in less than two weeks and the girl made a high grade in her examination.—*Mrs. E. Z. B.*

RADIO

Wadesboro, N. C.—We greatly enjoyed your concert this morning. It came in clearly and distinctly. Your artists are 100% successful.—*R-G. Co.*

Athabasca, Alta., Canada—I recently heard your station for the first time and I enjoyed very much the musical talk by Mrs. Comstock. I hope you will broadcast more talks on music, in the near future.—*L. S.*

Paswegin, Sask., Canada—Your fine programs are coming in good and strong on loud speaker with only a three tube set. Your concerts are bringing joy to thousands of homes—to the modern city palace, as well as to the homesteader's shack in the backwoods. Accept my thanks and gratitude for the good work you are doing.—*T. L. M.*

Collingswood, N. J.—It is with great pleasure that we inclose a check for $25, a part of our tithe, to be used to help pay for your new broadcasting equipment. We know of no better way of spreading the gospel. We have received much benefit from your literature, for which we are grateful.—*Mr. and Mrs. R. J. M.*

Piqua, Ohio—Inclosed is my check for $50, to be used in helping to continue the broadcasting of your work over the radio. I feel that the radio is the best means, today, of getting your valuable teachings to the greatest number of people.—*R. E. V.*

GOOD WORDS CLUB

Manchester, Jamaica, B. W. I.—Since I have begun to guard my conversation against bad and idle words, I have felt a great deal of ease of mind.—*Mrs. S. C.*

Castara, Tobago, B. W. I.—I thank God for the good

that I have derived from the Good Words Club. I am less fretful, more patient, less given to criticism and to worry. I thank God that I was led to find this good way. —*M. M. A.*

Lucena, Tayabas, Philippine Islands—I derive much benefit from my membership in the Good Words Club. Day by day I develop in the use of constructive, optimistic, life-giving, success-suggesting, health-assuring words.—*J. P. M.*

HELPED BY UNITY LITERATURE

San Diego, Calif.—My mother found a copy of Weekly Unity on a street car. The very first article helped me, and in less than an hour my right arm was free from pain for the first time in many months. I have been helped in many ways since writing to you. My husband has been wonderfully helped in thought and deed. He is more calm, more poised, and does not express the terrible thoughts that he had been expressing daily. He smiles more, and is learning that he will be able to collect the profits due him in the business in which he has been engaged during the past year. I am very happy indeed for the help received. —*K. J. C.*

San Antonio, Tex.—The study of "Lessons in Truth" is lifting the clouds for me and I am beginning to understand how to be well and happy. I am leaving the tubercular sanatorium, after being here two years. The doctor says that a great change has taken place in my lungs, a change that he calls a miracle. Other patients here are becoming interested, and all marvel at my sudden improvement.—*Mrs. W. C.*

ILLUMINATION

Luverne, Minn.—A few weeks ago I was crowded with rush work. While planning the work, I suddenly perceived a spiritual drill—in perfect harmony: "Let the Spirit, let the Spirit, let the Spirit do the work." And audibly I replied: "All right, the Spirit shall do the work." Instantly the load of worry left me. The work proceeded with clock-like precision, and was finished on time.—*M. H. V.*

Georgetown, British Guiana—I asked your prayers that I might be successful in two examinations. I am thankful to say that I have passed both examinations. May God's blessing ever rest upon your work.—*I. F. B.*

PUBLISHERS' DEPARTMENT

SUBSCRIPTIONS PAYABLE IN ADVANCE

Single copies: Unity magazine, $.10; Christian Business, $.10; Wee Wisdom, $.10; Unity Daily Word, $.10; Weekly Unity, $.02; Unity Healing and Prosperity Records, $.30.

Unity magazine. The official organ of the Unity movement. Monthly .....$1 a year

Weekly Unity. Devoted to short articles on practical Christianity .....$1 a year

Wee Wisdom. Teaches Truth to the wee folk. Artistic. Monthly .....$1 a year

Christian Business. Puts Truth into business. Monthly .....$1 a year

Unity Daily Word. A monthly manual of daily metaphysical studies .....$1 a year

Unity Sunday School Leaflet. Explains S. S. lessons. Weekly .....$1 a year

Unity Local Program. Gives program of activities at headquarters. Weekly .....$1 a year

Unity Records. Charles Fillmore's voice records of monthly statements .....$3 a year

Sample copies of these periodicals, except the records, will be sent free upon request.

TO OUR SUBSCRIBERS

Did you notice the color of the wrapper on this magazine? A pink wrapper indicates the expiration of your subscription. If your subscription expires this month, a subscription blank is inclosed for your convenience in renewing.

When giving a change of address, always be sure to give us your old address as well as your new one; also be sure to mention the name of each magazine to which you are a subscriber. In all your communications with us, always sign your name the same way.

LET THE UNITY RECORDS SPEAK FOR THEMSELVES

The following letters speak eloquently of the manner in which Unity records are being received. However, the real proof of the pudding is in the eating, and the real proof of these records is in the playing. Send for one of the records and judge for yourself.

St. Louis, Mo.—Inclosed you will find $2 for two records. They are beautiful and uplifting. Please let me know what others you have; I am glad to buy more.—*G. J.*

San Jose, Calif.—I have just been listening to your records. They sound so real that I can almost feel Charles Fillmore near. The voice is very clear and the statements are made very impressive.—*Mrs. E. M.*

Camden, N. J.—I had an instantaneous healing of a very painful obstruction in my throat. This healing came after I had been listening to one of your records. —*Mrs. P. A. R.*

Dayton, Ohio—We think the records are wonderful and they give us a closer touch and communion with Unity headquarters.—*Mrs. W. M.*

The following Truth records may be obtained from Unity School.

Unity Healing and Prosperity Records (one for each month) .....$3 a year
No. 400—Prayer of Faith *and* Unity Workers' Song .....$1 each
No. 401—The Lord's Prayer *and* The Old Fountain .....$1 each
No. 402—In the Garden *and* God is Love.....$1 each

The monthly records are made by Charles Fillmore; and the others are made by artists who have the Unity ideals high in their hearts. Into each of them, along with the mechanical features, has been built a strong healing consciousness which is making itself felt wherever the records go.

Remember, the proof is in the playing.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

THE FOUNDATION OF A NATION

The foundation of a prosperous, contented, peace-loving nation is in the homes of that nation. A sense of justice, an understanding of others, courage, and strength—the qualities that go to make up a good citizen—must be born in the home of that citizen. Alice L. Ruth undoubtedly realized this when she prepared her book, "Truth in the Home." The wise way of meeting the home problems, of directing the children, of dealing with one's neighbors, of handling the finances of the home, of bringing joy into the home—these are the lessons that she teaches in this book. These are the lessons that you and each member of your family must understand if you are to accomplish the really big things that await you. This understanding will come, not through a casual reading of the book, but through study and application of the principles taught in it.

Mrs. Ruth's book has a human touch that makes it very pleasant reading. It tells the story of Mrs. Ransom, a kindly soul who attracts to herself, through her sympathetic understanding and her wisdom, neighbors who seek advice in their home problems. In each chapter, a tangle is smoothed out and splendid advice is given to those who are just learning to "play the game." You will really enjoy the reading of "Truth in the Home."

"Truth in the Home" is published in only one binding and it sells for $.75 a copy. Send your order to

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

PUBLISHERS' NOTES

Lowell Fillmore, upon his return from California, told of a very pleasant visit that he had had with an old friend while there. This friend is manager of a large department store and was pleased to take Mr. Fillmore on an inspection tour of the store. Mr. Fillmore said that everywhere he went in that store he felt an atmosphere of harmony, of prosperity, of contentment, and of coöperation; he wondered what these people had that gave them this attitude toward each other and toward their work. "Why," he said to Mr. Boileau, "this is just like Unity. The workers seem to have the Unity attitude toward their work." Later he was introduced to the efficiency manager of the store and then the secret came out. She was a Unity student and had interested many of the department heads in the Unity work. Furthermore, she was holding workers' meetings at regular intervals and was teaching Unity principles to them. Mr. Fillmore was delighted, not only with the manifestation of harmony in the work, but also with the thought that he had felt it before he had known that Unity had a part in it.

Plans for the 1927 calendar are well under way. While they are not yet complete, we don't mind letting you in on this much of the secret—that it will be a Silent Unity calendar with the sentiments for each month written by the Silent Unity workers. We anticipate a big sale for this calendar. So sure are we of its success that we have decided to print 5,000 more of the 1927 calendars than we printed of the 1926 calendars. We hope to have these calendars ready for distribution very early in the fall. Further announcement about them will be made in our periodicals.

In August, 1925, in Unity magazine, was begun a series of articles by Charles Fillmore on the Twelve Powers of Man. If you have missed any of the articles in this series, we can supply you with back copies. If you are not a regular subscriber to this magazine and consequently have missed the opportunity of reading the complete series, we will gladly enter your subscription to begin with the August, 1925, issue. This series will be continued through August of this year. Single copies of Unity magazine sell for $.10 each and a year's subscription is priced at $1.

"I have a seven-year-old boy who keeps me busy keeping him busy. The February number of Wee Wisdom contained directions for making a handy little kitchen rack and I immediately set him to work with his new tool chest and some lumber making kitchen racks. I even contracted to buy all that he made, for $.10 each. His spare moments for some time were devoted to this carpentry." This small boy and many others will doubtless be interested in the directions in April Wee Wisdom for making houses for the birds that soon will be house hunting. This department of handicraft for the boys and a department of fancy work for the girls are regular features of Wee Wisdom magazine. Another feature of the April number is an Easter song which the kiddies will delight in learning to sing for their Easter programs, either at Sunday school or at grade school.

Unity folk rather enjoyed their experiment of turning the clock upside down and of demonstrating to their own satisfaction that there is no time but now. And this is how it was done! Unity Radio station, WOQ, broadcast a program at 1 a. m. on January 19, and the program was received by California friends on January 18. And now we shall expect to hear from California that that was merely because California is so much ahead of the times.

A club with more than 42,000 members must have some good reason for its flourishing existence. Such is the Good Words Club of Unity. Carefully chosen language promotes wholesome thinking, and vice versa. Join the Good Words Club and learn to speak purposefully instead of idly and at random. Page 388 of this magazine gives information.

"The God I Know," one of the most popular verses in our large assortment of mottoes and greeting cards, is hand-lettered on an attractively decorated card. Due to some recent readjustments in the cost of these cards, we are able to reduce the price to $1.25 for the framed card and $.25 for the unframed.

A new translation has been added to Unity's list of publications in foreign languages. "Finding the Christ in Ourselves" is now published in the Swedish language and may be purchased for $.25 a copy.

"And a little child shall lead them." The following letter from a friend in Los Angeles tells very beautifully the story of a family that was led to Unity through a child:

"I want you to know what one little copy of Wee Wisdom accomplished in a Los Angeles home. I met the father, who was discouraged and unhappy, as he was just taking a new position which did not look very promising to him. I gave him some Unity literature which included Wee Wisdom. He took it home; his boy of six was 'just crazy' over it—got the father, mother, and grandmother to read and reread it from cover to cover. The entire family are now interested in Truth and they subscribe to Wee Wisdom, Weekly Unity, and Christian Business. Their lives are happy and harmonious, and the man is very successful in his business."

Weekly Unity subscription records have been soaring for the past several months. Hardly have we ceased to rejoice over the number of new subscriptions for a certain week before another record-breaking number comes along to make history for itself. There have been several weeks in the past few months when new subscriptions for Weekly Unity have surpassed the number for any previous week in the history of the publication of that paper. The "why" of this, we haven't attempted to analyze. We simply know that more and more people are coming to understand the purpose of this paper and to appreciate the material which it offers to them. One is tempted to use a slang expression in mentioning this situation. You can "get on the band wagon" by subscribing now to this popular paper.

WOQ, Unity Radio Station, broadcasts a five-minute prayer service at 11 a. m. daily, except Sunday. This service was begun in January and has proved such an appreciated addition to our radio program that it has been definitely added to the regular schedule. No matter how busy you are, you will enjoy standing by for these five minutes of illumination and inspiration.

Unity has a large assortment of mottoes and greeting cards suitable either as gifts or as ornaments for the home. Many of these are hand-lettered; some are framed and some are unframed. They range in price from $.05 to $1.25. A complete catalog of these exquisite cards and mottoes will be sent to you upon request.

CHRISTIAN BUSINESS

The name, Christian Business, by which our monthly periodical for business people is now known, was designed as much for a slogan as for the name of a magazine. If through its pages we can build into modern business higher ideals, greater consideration for the other fellow, more fair play—in other words, if we can make all business Christian business—then this magazine will have served the purpose for which it was intended.

Like all business successes, the success of Christian Business depends on coöperation. It is up to us to produce a magazine that will carry forward our aims and ideals for business standards and it is up to you to tell others about this magazine and thus to spread more widely the idea of Christian Business.

Better than telling your friends and associates about it is to show them this little magazine and allow them to judge for themselves as to its merits. There are three effective ways of doing this.

First, you may order sample copies of Christian Business sent to a number of friends. This will cost you nothing.

Second, if there is some particular issue that has appealed to you, you may order that number of Christian Business sent to your friends. The price of special copies is $.10 each.

Third, if you wish to give the movement a really big boost you may order yearly subscriptions sent to your friends. This will cost you $1 a year for each subscription.

Help make all business Christian business by sending Christian Business to business people.

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

PUBLICATION OF MANUSCRIPTS

Friends sometimes ask us to publish their manuscripts in book or booklet edition. We cannot take work of this kind, as our publishing capacity is taxed to its fullest in bringing out the works of our staff. This applies to books and booklets only. We are always glad to consider well-written articles that are submitted for publication in our periodicals.

UNITY GOOD WORDS CLUB

The purpose of the Good Words Club is to help people to attain an understanding of the creative power of words. Jesus Christ said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Membership in the Club is open to all through this pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words Club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the Club.

Name .....

Address .....

City or town .....State.....

This blank must be signed personally by the one joining.

Freewill offerings help to meet the Club expenses; there are no Club dues.

The official emblem (pin or button), gold and blue enamel, price $1.50; a motto pledge card, $.25; and a Good Words Reminder Box, free, are all helps to fulfillment of the pledge, and are benefits to the member.

Please check the magazine to which you subscribe or have access: Unity (——); Weekly Unity (——); Wee Wisdom (——).

Please sign your name the same way each time you write to Unity. This habit will enable us to avoid delays and mistakes.

FOR YOUR UNITY BOOKSHELF

"Lessons in Truth," "Christian Healing," and "Miscellaneous Writings" form a foundation for the study of Truth, without which no Truth library can be complete. If you have no Unity bookshelf in your library, why not begin one now by ordering these three books? They are published in uniform bindings and make a very attractive set, if one orders the same binding for all three of them.

LESSONS IN TRUTH, by H. Emilie Cady, is the textbook used in our beginners' classes. These lessons are so simply worded and so clearly explained that beginners cannot fail to understand them. Paper cover, $.75; paper, pocket size, $.75; cloth, $1.50; limp keratol, $3.

CHRISTIAN HEALING, by Charles Fillmore, is especially well adapted for study by the student who has completed a study of "Lessons in Truth." A book on spiritual healing which explains the healing law that Jesus proved and that men of today are proving. Bindings: paper, $1; paper, pocket size, $1; cloth, $2; limp keratol, $3.

MISCELLANEOUS WRITINGS is a compilation of booklets and tracts by H. Emilie Cady. Each chapter has proved its value in the solution of everyday problems and is complete in itself and short enough to be read in one study period. The collection includes such well-known booklets as "All Sufficiency in All Things," "Finding the Christ in Ourselves," "Trusting and Resting," and "Oneness with God." Paper cover, $.75; paper, pocket size, $.75; cloth, $1.50; limp keratol, $3.

UNITY SCHOOL OF CHRISTIANITY

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WHERE UNITY PUBLICATIONS ARE SOLD

The listing of a center's name here does *not* mean necessarily that we indorse what is taught at the center. However we endeavor to eliminate from our list the name of any organization of doubtful reliability and integrity.

ALA, BIRMINGHAM—Mrs Moody Wray, 1109 12 Ct n
MOBILE—Unity Class, 256 N Conception
ARIZ, MIAMI—Mrs Lulu B Poole, P O Box 132
ARK, LITTLE ROCK—Unity Study Class, 805 Byrd
CALIF, ALAMEDA—Home of Truth, Grand and Alameda
ARCADIA—Unity Class, Oak Tree Cottage, E Huntington dr
BERKELEY—Home of Truth, 2131 Hearst; Northbrae Truth Cen, 2103 Shattuck
EL CENTRO—Unity Reading Rm, First Natl Bank bldg
ESCONDIDO—Unity Study Club, Escondido hotel
FRESNO—Home of Truth, 155 Blackstone; Emilie Wiesenberger, 105 N Van Ness
HERMOSA BEACH—Meta Lib, 2621 Hermosa; R T Hendricks, 900 cor Hermosa and 10th
HOLLYWOOD—Unity, 6683 Sunset blvd; Unity Cen, 7543 Norton
HUNTINGTON BEACH—Mrs. J A Wood, 218 3d
HUNTINGTON PARK—Unity Study Class, 550 Pacific blvd
LAMANDA PARK—Unity Truth Cen, 65 S Roosevelt
LONG BEACH—Unity Soc, 432 Locust
LOS ANGELES—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 233 S Bdwy, rm 405; Home of Truth, 1975 W Wash; Betty Crittenden, 3658 Ruth Ellen; Bullock's; E Side Home of Truth, 1073 Calzona; Unity Soc, 233 S Bdwy, rm 342; Meta Lib, 216 Chamber of Commerce bldg
MODESTO—Unity Reading Rm, 1030 12th
OAKLAND—Fruitvale Truth Cen, 2021 24th ave; Unity Truth Cen, 1450-B Alice; Mrs R A Townsend, 533 Broadway; Meta Lib, Odd Fellows bldg; Jessie Juliet Knox, 108 Echo; Ralph D Fulcher, 43 Bacon bldg, 1709 Bdwy; Study Class, 878 Wood
OSDICK—Mrs D G Thomson
PASADENA—Unity Soc, 432 El Dorado; Brown Shop, 190 E Colo
RICHMOND—Beulah W Tiller, 146 2d
RIVERSIDE—Truth Seekers' Church, 1263 Main
SACRAMENTO—Unity Study Class, 1217 O
SAN BERNARDINO—Unity Truth Cen, Woman's Clubhouse
SAN DIEGO—Unity Soc, 412 A; Home of Truth, 1515 Front; Meta Lib, 1023 7th
SAN FRANCISCO—Unity Temple, 251 Post, rm 412; Meta Lib, 466 Geary; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American hall, 20th and Capp; The Emporium
SAN JOSE—Christian Assembly, 72 N 5th; Meta Cen, 31 Porter bldg
SANTA BARBARA—Truth Cen, 227 E Anellaga
SANTA CRUZ—Universal Truth Cen, 15 Alta bldg; Meta Lib, 43 Locust
SANTA MONICA—Unity Truth Cen, 528 Arizona
SEBASTOPOL—Unity Truth Cen, Palmknolla, Petaluma
STOCKTON—George B Purinton, 45 W Park
VAN NUYS—Unity Cen, R 2, box 270
COLO, COLORADO SPRINGS—Unity Cen, 109½ N Tejon, rm 10; Home of Truth, 317 N Tejon
DENVER—Unity Cen, 1432 Downing
FT COLLINS—Gertrude H Tracy, 900 Elizabeth
PUEBLO—Unity Truth Cen, 124 W 13th
DEL, WILMINGTON—Earl W Howe, 507 W 9th
D C, TAKOMA PARK—Caroline Clark, 117 Park
WASHINGTON—Unity Soc, 1326 I, nw; Unity Truth Cen, 1214 U, nw; Woodward and Lothrop, 10th and 11th, F and G; Meta Lib, 1627 K, nw; Gale Bkshop, 802 F, nw, rm 32
FLA, JACKSONVILLE—Unity Cen, Seneca hotel, Ocean and Duvall
MIAMI—Pictorial Cen, 148 N E 1st ave
ST PETERSBURG—Unity Cen, 646 5th ave s
SARASOTA—Unity Truth Cen, 106 Curran
TAMPA—Unity Cen, 1107 Marion; Unity Study Class, 115 W Genesee; Unity Truth Cen, 112 Hyde pk pl; Mrs C H Wilson, Log House, R 1, Sulphur Springs, via Tampa
GA, ATLANTA—Robert B Harrison, 413 Chamber of Commerce bldg
WAYCROSS—Truth Cen, 1211 Burnet
IDAHO, BOISE—Unity Truth Cen, 1009 Wash
MONTPELIER—Verna I Shupe, box 531

ILL., CENTRALIA—Meta Lib, 200½ E Bdwy, rm 6, upstairs
CHICAGO—Unity Soc, 511 Capitol bldg, 159 N State; Unity Fellowship, 45 Auditorium, 431 S Wabash; Mrs F G Ritchie, 1712 Straus bldg, 310 S Mich; Life Institute, 2624 Wabash; Belle K Chapin, 1643 W Madison; Mrs Wilmot, 11749 Union, W Pullman; Unity Cen, 3506 E State; Unity Soc, 3316 Indiana; Edith Reynolds, 116 S Michigan, 807 Lake View bldg; Schlicker Mag Agency, 1751 Ainslie
CHICAGO HEIGHTS—Unity Home of Truth, 1136 Emerald
EVANSTON—Unity Study Class, 1516 Simpson
MOLINE—Mrs Sara Bailey, 5312 6th
SPRINGFIELD—Lawrence Cen Constructive Thinking, 231 E Lawrence
WAUKEGAN—Mrs C W Lindberg, 408 South; School of Prac Christianity, 118 E Washington
IND, ANDERSON—Truth Cen, 421 W 11th; Marie Morris' Community Home, 1607 Madison
FORT WAYNE—First Church Div Science, 1210 Calhoun
GARY—M M Harrison Elston, 2134 Bdwy
INDIANAPOLIS—Unity Truth Cen, 1114 Odd Fellows bldg; Unity Library, 1144 N Missouri
KOKOMO—Mrs Norman Simpson, 523 S Washington
MARION—Boston and Big Store
MUNCIE—Unity Class, 1215 S Jefferson
VINCENNES—C S Miller, 316 Main
WABASH—Alice M DePuy, 75 W Maple
IOWA, CEDAR RAPIDS—Unity Cen, 1011 2d e
DAVENPORT—School of Div Science, McCullough bldg
DES MOINES—Truth Cen, 335 Frankel bldg; Mrs D A Gross, 4338 Cottage; Meta Cen, 301 Iowa bldg
OSKALOOSA—Kate Caldwell, 714 E High
SIOUX CITY—Unity Truth Cen, 409 Rose
KANS, KANSAS CITY—School of Christianity, 1936 N 6th; Unity Cen, 309 Elks' bldg
WICHITA—Home of Universal Love, 1855 N Market; Unity Cen, 3859 E Douglas; Mrs Sarepta de Healea, 1638 S Main
KY, LOUISVILLE—Truth Cen, 604 Shubert bldg; W K Stewart Co, 425 S 4th; Life Builders, 724 Kosair hotel
LA, NEW ORLEANS—P L Brothers, sr, 1207 Constantinople; Unity Cen, 1004 3d; Unity Society, 236 Walnut
SHREVEPORT—Willa S Norwood, 1178 Louisiana
MAINE, SACO—World Helpers, Flagg Pond rd
MD, BALTIMORE—Lillian Dix Atwater, 4008 Hillsdale rd; Rev W F Jones, 648 Cider Alley
CUMBERLAND—Mrs Geo C Bischoff, 131 Cumberland
MASS, BOSTON—Unity Truth Cen, 739 Boylston; Meta Club, 234 Boylston; Home of Truth, 111 Newbury; Old Corner Bkstore 27 Bromfield; Adolph's School, 472 Boylston
LOWELL—Mrs Frank W Derby, The Pleasanton
N ADAMS—Unity Class, 606 Dowlin blk, Main st
SPRINGFIELD—Unity Cen, 21 Besse pl, rm 509
MICH, BATTLE CREEK—Unity Class, 90 Highway
DETROIT—Unity Cen, 3782 Woodward; Book Nook, 4650 Woodward; Mrs E H Burmester, 3419 Fisher
FLINT—Edna D Cross, 1545 Illinois
GRAND RAPIDS—Ida Bailey, Coit rd, North Park, r r 9; Herpolsheimer Co
IONIA—Lucia Vosper, E Main
KALAMAZOO—School of Christianity, 211 W Dutton
LANSING—John Preston, 130 W Ionia
LAPEER—Mrs F L Staats, care of Vencint's drug store
PORT HURON—Mrs Norma George, 3005 Conger
SAGINAW—Unity Study Class, 1013 S 4th
TRAVERSE CITY—Hannah & Lay Merc Co, Front st
MINN, DULUTH—Unity Truth Cen,, 215 E 2d
MINNEAPOLIS—Unity Soc, 1760 Hennepin, apt 4; Unity Cen, Acro Club bldg, 831 2d ave s; Psychology Club, 2744 4th st; Mrs Selma A Hall, 2912 E Lake
ST PAUL—Unity Truth Cen, 446A Wabasha; Meta Lib, 99 Garfield; Krenick Photo Studio, 770 Selby
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MO, INDEPENDENCE—Unity Reading Rm, 310 N Liberty
JOPLIN—Mrs N R Traver, 225 N Wall
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Yerington—Mrs C S Durand, box 67
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N J, Atlantic City—Truth Cen, 1113 Boardwalk, suite 6
East Orange—Divine Science, 7 Triangle bldg
Hackensack—Truth Cen, 360 State
Montclair—M Elizabeth Blackmore, 303 Claremont
Newark—Unity Soc, Riviera hotel; Christine North Hansen, 346 Sanford; Mrs C H Stringer, 97 S 10th
Paterson—Unity Truth Cen, 98 Bdwy
N M, Raton—May Schleifer, 321 N 4th
N Y, Brooklyn—Unity Soc, 130 Milton; Mrs Mary A Barnard, 414 Adelphi; Mary M Gorrie, 305 Ovington
Buffalo—Unity Soc, rm 18, mezzanine floor, Hotel Statler; League for Larger Life, 152 Elmwood
New Rochelle—Unity Cen, 490 Main
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Syracuse—Katherine Carter, 155 E Onondaga
Utica—Home of Truth, 5 Hobart
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N D, Dickinson—Knapp's
OHIO, Akron—Unity Cen, 283 S Main
Canton—Ralph Young, 139 Cleveland, sw
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Columbus—Unity Truth Cen, Seneca hotel, Broad and Grand
Hamilton—New Thought Unity Temple, 112 Elvin
Mt Vernon—Katherine K Staunton, 15 N Mulberry
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Philadelphia—Unity Cen, 236 S 13th; Chapel of Truth, 1507 Walnut; Angelus temple, 261 S 15th
Pittsburgh—Kingdom School, 819 Wabash bldg
Wilkes Barre—Alice B Sadler, 57 Terrace
R I, Pawtucket—Ida M Syddal, 53 Lupine
Providence—New Thought Cen, 72 Weybosset; Mrs Bert Horton, 90 Ayrault
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Memphis—Unity Cen, 13 Woman's bldg
Nasheville—Unity Cen, 615 Cotton State bldg
TEX, Abilene—Hartin's Health School, 1022 1st st n
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Marshall—Bible Study Club, 102 Moore

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